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SEE ORVIS F. JORDAN'S DISCUSSION OF THE COUNTRY CHURCH'S OPPORTUNITY.

The Book World

CHARLES DARWIN AND OTHER ENGLISH THINKERS. By S. Parkes Cadman, D. D., pastor of the Central Congregational Church, Brooklyn, N. Y. In our day when a pastor in a city like Brooklyn adds 2,000 members to his church in ten years we are anxious to know something of the man and of his thought. As a preacher, if he has liberal tendencies, we are anxious to know whether they have made him colorless; whether his charity is a polite indifference to the varying issues of his day. It is a delight to find a scholarly preacher who distinguishes between things that differ; who speaks out, and is not afraid; who can preserve his Wesleyan fervor while acknowledging his indebtedness to Darwin and Huxley; who can accept the conclusions of the evolutionist and yet preach with power from on high that men must be born again. Such a man is Dr. Cadman. His volume sets for itself the task of appreciating the labors of these English thinkers whose investigations and conclusions have produced an upheaval in the religious and scientific world. That part of the work is well done. The book is scholarly, and, of course, fascinating with that clearness of expression which has made the sermons of Dr. Cadman acceptable to all classes of people. Another task of the book is to help those modern men and women to whom former statements of religious truth have lost their freshness and their power; to help men dissolve the doubts which the philosophical skepticism of the nineteenth century has sown. That it will achieve its object wherever it is read in numerous instances we have no doubt whatever. It is a satisfying book. It deals with Charles Darwin, Thomas H. Huxley, John Stuart Mill, James Martineau, Matthew Arnold. With these scientists, the preacher, the poet and the philosopher, the author is on intimate terms. This is a valuable book which we can cordially commend. [Boston: The Pilgrim Press, 1911. Pp. 277. \$1.25 net, postage 10 cents.]

AN EIRENIC ITINERARY is the modest title of an account of the journey of its author, Silas McBee, editor of the *Churchman*, and John R. Mott, to all ecclesiastical capitals of Europe. They went at the behest of the Continuation Committee of the Edinburgh Conference in the interest of the unity of the churches. They held interviews with all the mitred and crowned heads of England, Germany, Russia, Italy, Egypt, Palestine and Constantinople. Most interesting is the chapter on Russia and again on Palestine. The tour came to its climax in a World's Student Christian Federation meeting in Constantinople.

Mr. McBee has resisted the temptation to digress and sticks closely to his theme—the bearing of the tour on unity. This is conceived by the author and his associates as not merely the union of Protestant denominations, but as a unity of the divided body of Christ entire. He recognizes that this grand purpose will not be realized in the immediate future, but that it is the duty of our generation to build roads to unity. His method is that the church should co-operate in missions and the advancement of the kingdom rather than agree upon a platform of faith and order.

The book is well worth the reading of every student of the problem of unity. [Longmans, Green & Co., New York. Pp. 225. \$1 net. Postage 10c.]

THE TWELFTH CHRISTMAS, by Marjorie Benton Cooke. This little drama is is-

sued in even more attractive style than the sonnet-sequence, "To Mother," by the same author; the rich coloring of the cover, and the graceful green border around the text make a most lovely gift book. It tells, in blank verse, of the twelfth birthday of the Christ Child, and of his mother telling him of his mission and his doom. The shrinking of the mother heart from her task, and her appeal to her son are touchingly told:

"Thou, Son, must make me worthy of my charge,
And brave enough to sacrifice mine all.
Together, must we learn the scroll of pain
Thou, for the world's sake, I for thine, my Son."

The shock of surprise and fear in the Child passes at her appeal, and for the first time the Christ-look dawns upon his face, as he accepts his work. Mary says at the end,

"The love that passeth understanding
Hath come unto the Holy-Born this night."
(Chicago, Forbes & Co. Fifty cents.)

STUDIES IN THE HIGHEST THOUGHT, by Dr. A. T. Schofield. This is another book in the widely disseminated series that have gathered themselves about the "Emanuel Movement." The demand for these books indicate the coming revival of idealism in our American life which seems destined to supersede the materialism from which we are just beginning to emerge. Dr. Schofield distinguishes between thought, Higher Thought and the Highest Thought. In the first he classifies the work of scholars. In the second classification is a certain group of philosophers who would reconstruct life from philosophy. Dr. Schofield claims the term "Highest Thought" for his application of mystical Christianity to human needs. We would regret the dogmatism that has characterized all who would cure our ills by psychic processes. Some of us would like to modify mysticism by asking the reason why. [New York: Hodder and Stoughton. Pp. 150. 75 cents net.]

THE EXPERIMENTAL NOTE, by Wilbur Fletcher Sheridan. The author of this book leaves no doubt of his denominational connection, as he mentions it in about every chapter. He is a Methodist. The book is written to exalt religious experience. With this laudable purpose most religious leaders of the present day would sympathize. However, when we note that he would make the kind of religious experience developed in the Wesleyan revival the supreme form by which other forms of religious experience are rebuked, we find ourselves unable to follow. The book is naive in confusing the tendencies of modern thought as confirming the Wesleyan position. To make James in his Pragmatism furnish a basis for the typical old-time Methodist experience is not to understand either. The book, however, gives needed emphasis to the idea of exalting true religious ideas in our ministry above the auxiliary devices. (Cincinnati: Jennings and Graham. Pp. 334. \$1.25 net.)

THE MODERN MAN AND THE CHURCH, by John F. Dobbs. The Men and Religion Movement has called out a number of books that devote themselves to the task of studying the religion of men and the reasons of the estrangement of the men from the churches. The author states the astonishing fact that there are three million more women in the American churches than there are men and that among the men who do belong, there is a smaller percentage of attendance. The book is not the straight-forward

attack at the problem that we wish to see in such a book but has much of the preacher habit in its composition. It often fails to hitch up with practical suggestions. Yet in certain statements there is much helpfulness. It was worth while to say, "The Church for Man and not Man for the Church." On the whole the book brings facts that will help men everywhere to organize a point of view toward the problem. (New York: F. H. Revell. Pp. 268. \$1.26 net.)

PUBLIC WORSHIP FOR NON-LITURGICAL CHURCHES, by Arthur S. Hoyt. Dr. Hoyt is a professor in Homiletics in Auburn Theological Seminary and has already placed us deeply in his debt for books written in his particular field. This book rebukes the irreverence of much of our evangelical worship and pleads for a form of worship in which the preacher will not be the only worshipper. The book does not deal with forms but the underlying principles. It should be stimulating to ministers in all denominations in developing forms. We could wish now that the professor would gather together some of the best efforts of the evangelical churches to realize in practice what he has taught in theory. [New York: Hodder and Stoughton. Pp. 164. 75 cents net.]

THE GIRL IN HER TEENS, by Margaret Slattery. The author is a charming writer for young women. This book deals with the problems of the adolescent girl as only the insight of a woman might deal with it. We might have wished that something of the concreteness of the physician might have entered into the chapter on the physical life and that something of the definiteness of the teacher had contributed to the chapter on the mental life. In all that deals with the "eternal feminine," however, the book shows wonderful discernment and cannot help but assist puzzled parents the world around. [Philadelphia: The S. S. Times Co. Pp. 127. 50 cents net.]

GIRLS AND EDUCATION, by Pres. LeBaron Briggs. LeBaron Briggs is the president of Radcliffe college, the college for women associated with Harvard University, and Dean of the Harvard faculty. He has gathered together here some charming essays for young women, well-written and helpful. (Boston: Houghton Mifflin & Co. Pp. 162. \$1 net.)

Kipling's Tribute to Evans

Rudyard Kipling had a fine opinion of the late Rear Admiral Evans, and the author's tribute to the "first class fightin' man" is of the kind which falls to few men. Kipling thus told what he thought of the American naval leader:

Zogbaum draws with a pencil,
And I do things with a pen,
But you sit up in a conning tower
Bossing eight hundred men.

Zogbaum takes care of his business,
And I take care of mine;
But you take care of ten thousand tons
Sky-hooting through the brine.

Zogbaum can handle his shadows,
And I can handle my style;
But you can handle a ten-inch gun
To carry seven mile.

To him that hath shall be given,
And that's why these verses are sent
To the man who has lived more stories
Than Zogbaum or I could invent.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

New Revelations

Only when the entire sweep and content of the idea of revelation is gained is one able to perceive in how unique a sense the Bible contains a message from God. The more one accepts the attitude of hospitality to the great truths that find enshrinement in the ethnic faiths of the East, the philosophic systems of classic ages, and the scientific adventures of ardent searchers for light, the more is he convinced of the unique supremacy of the Word of God among the literatures of the religious life. The Bible is in no danger of losing its true place so long as all the facts regarding its relation to other disclosures of the divine will are given their full value.

But the recognition of this supremacy of the Hebrew and Christian Scriptures makes it the more imperative that the other forms of enlightenment by which God is continually revealing himself to men, shall be recognized and understood. It is not enough that the new truth that is constantly breaking out from holy Scripture should be seen and appropriated. Each new generation perceives hitherto hidden treasures in the Biblical literature. But it is also true that quite outside the Word of God, in the past history of the Christian society, in the providential movements of universal history, and in the present transformations which are being wrought in national and individual life, fresh revelations of the character and will of God may be perceived. The word of God is not limited to parchments or the printed page. In fact, there must be human documents before there can be written messages. The prophets spoke the word which was first organized in their own lives, and none of them ever uttered a message greater than that of his own experience. The word first becomes flesh, and later on some part of it is given permanent form as human literature. But it is the living word of human character, whether of prophet, apostle or Christ, that is of vital significance.

There is neither logic nor truth in the contention that God has limited his impartation of light and life to a few documents whose origin falls within a period of not more than a thousand years of human history, and that thousand years at least two milleniums in the past. It is true that the events of that period have had greater influence upon the religious life of the world than those of any other period, and we do well to hold in peculiar reverence the literature which records those events. Nor need we be concerned to look here and there for fresh revelations such as pretenders, some fraudulent and some deluded, have professed to deliver. It is not in this manner that the new values of God's life are made manifest. And it is a singular fact, not without deep significance to the student of revelation, that the voices that speak most convincingly to the world in this and every earlier generation have been those which affirmed their unvarying indebtedness to the Bible as the source of their noblest ideals and most efficient activities.

It is this two-fold aspect of the fact of revelation, its

continuity and persistence through the centuries, coupled with its marvelous harmony with the supreme religious literature of the world contained in the Bible, that makes impressive one phase of the modern missionary movement not generally considered in popular reflection upon the subject. This is the fact that as Christianity penetrates farther into the non-Christian lands and deeper into the character of the non-Christian peoples, there will come fresh disclosures of the life of God as marvelous and convincing as those in the Christian history of the past. The great names of the church we know and reverence. But who shall say under what strange and unexpected conditions the heroes of the faith in the future are to arise?

It must be confessed that the story of Christianity in its achievements has been confined to a relatively small section of the world and a conspicuous minority of the human race. The type of thinking and of activity thus far developed in the church has been distinctly occidental. No one can deny the beauty and impressiveness of the results thus far attained. But how limited they are as compared with that fullness of Christian life which is yet to be made manifest in the continental spread of our holy faith. We know something of the theological tendencies, the aesthetic enrichments, the institutional activities which have been developed in that small section of the world where Christianity has been the ruling force, and we have satisfaction, not unmarked by humility, at the progress thus far achieved.

But what are to be those qualities of the Christian life which are yet to appear as the peculiar virtues of the nations beyond the narrow limits of traditional Christianity? We have only just begun to appreciate at something of their true worth the rich cultures and deeply religious natures of the East. What will not Christianity accomplish in the enrichment of these characters? And what in turn may we not expect with confidence as the new disclosures of the glory of humanity when regenerated and inspired by the gospel of Jesus Christ? If English, German, French, Italian and American Christianity have wrought marvelously in their revelations of what human nature may become under the touch of the spirit of God, what may we not hope to see when Chinese, Japanese, Korean and Indian Christianity have given us their new interpretations of the faith of Jesus?

In fact Jesus himself can only be understood in the light of what he can achieve through the lives of all his followers. His is therefore an ever-growing message, as each new race and generation makes its contribution to the world's total knowledge of his character and message. Surely Christianity, which is still in its infancy as a world wide faith, has a future of tremendous importance; and no aspect of the missionary problem is more inspiring than this of the new revelations of divine truth which are yet to be made within the circle of Biblical influence among the nations in the mighty family of God.

Social Survey

BY ORVIS F. JORDAN.

A Patron Saint for the Country Minister

The call to the work of the country church grows more interesting to thoughtful men every day. Much of the work of social regeneration is being done in the cities by other forces than the church. In the country is a unique and untried field for social experimentation. A recent book has called our attention to some ministers who have immortalized themselves in country parishes. We might mention Keble, the poet and man of letters and honor man of Oxford, who was called at times from his country church to lecture at Oxford. In this retirement he helped in the direction of the Oxford movement which shook all England a century ago. He has put all Christians in his debt through hymns of singular beauty and spirituality. His *Christian Year* is a collection of lyric poems that are still read by countless numbers of people.

A greater type of minister than this, however, was John Friedrich Oberlin. He was a doctor of philosophy but chose to settle in a rural district in Alsacia. Here he read all the latest books and set to work to regenerate a district which was in the direst poverty. His new methods of agriculture made the district one of the richest in all France in half a century. His schools anticipated the methods of Pestalozzi and Froebel. So great was his service to the district that the king of France made him a member of the Legion of Honor. When Oberlin College was founded in the wilderness, it was named after this great man. A recent volume giving the life of Oberlin written by a professor of that college would furnish every country minister in America with a worthy conception of the service which a country minister might render if he were aware and his heart on fire with the love of God and the love of humanity. The task of the country church must be conceived in terms that will attract strong men for the country ministry, which has deteriorated with the growth of the cities. There will be no great country churches without great rural ministers.

A Point of View for the Rural Church

The rural church will never go far until it realizes its functions in this modern age. It is well to talk of the minister as "The Sky Pilot" but unless he is still more "The Earth Pilot" he will not fulfill his complete function. The rural church should undertake to be a center from which radiates every influence that enriches human life. It might furnish a platform for an occasional lecture on scientific agriculture, which the minister might deliver himself if he had had some training at a school of agriculture. One winter's training of the minister at the state university might do more to establish his authority in the community than almost any other device. The country church will mistake its function if it conceives itself to be doing an entirely different work from that of the city church. The country has slums, as we are just now learning by the judicial murder in Virginia. The country faces the immigration problem just as the city does. The country neighborhood suffers from shifts of population just as the city neighborhood. The country problem is not the same as the city problem, but it is parallel to it.

The country church must first know its community. The minister and his aware helpers should make a survey of the neighborhood just as it is done for the city neighborhood. The survey will tabulate the population with reference to sex, age, race, education, religion, employment (working for self or others) and with regard to many other interesting features. This tabulated survey of socially significant facts must be secured from friendly visits and not from mere census-taking calls.

When the facts are all in, the social needs can be measured up and the church can then intelligently plan the contribution it is to make to progress in that community. In many communities the poverty of a renting class, the division of the community on racial and national lines, the mixture of educated and uneducated, will complicate the problem. The regeneration of the community may take the first years it took Oberlin, but some time, somehow, the task must be done.

An Institutional Church in the Country

It is evident that to transplant a modern city institutional church into the country would be the height of absurdity. Country boys who follow the plow have no need of Indian clubs. Many of our other city devices would be entirely out of place in a country church.

Upon reflection, however, one sees that there is a larger field for social work in the country than in the city, for fewer things are done for the people by other agencies. The city has a public library. The country has none except perhaps a Sunday-school library with stories of good little Willies that died and went to heaven. It would be a great thing to have a well-selected library in each country church of red-blooded books that fit the modern need. The country boys of the community need direction in their amusements. The gangs that rove around on Sunday instead of being in church might better be under adult supervision in a proper amusement place, or parish house, some time through the week. If there be no parish house, then a home of the community should be open with appropriate amusement. Nothing so entices the country boy to the city as the amusement possibilities of the large city. The girls of the country often grow into old women without ever having had any proper youth. They are a problem as well as the boys, though in the country a different one from that of the city girl. Their life is apt to be narrow and sordid without the social intermingling. The party and the social life for these may at times be as truly a means of grace as some other things.

An "institutional church" is often stereotyped. A socialized church is one that grapples with the local situation and devises means to meet the need. It is impossible to prescribe a rural social program which will be a panacea for all social problems. It is possible, however, to get a point of view which will make the church useful and effective in every situation in which it finds itself.

The Religion of the Country Church

The hard-headed practicality of the typical farmer exempts him from following the various religious "crankisms" that flourish in the city. He judges the message of the church on the intellectual side and demands that it be rational. It was a wise theological professor who advised his young men to take their best clothes when on trial in a city parish and their best sermons when on trial in a country pulpit. In spite of this practicality of the farmer, there is still a rural ministry that preaches a mechanical salvation. One of the ungodly recently asserted of this ministry that they taught that those who were baptized right and never played cards would go to heaven. Even though this characterization was not fair, it indicates a way of viewing some of this preaching.

The religion of the farmer must contain a strong ethical element. "The honest farmer" is more than a phrase. There is a strong sense of justice among country people that visits wrath upon the dishonest. There is no surer way to discredit religion among them than to show that it is barren in ethical results. The glory of religion among these people will be in the rectitude of the men who claim the religious experience.

The religion of the farmer must not be denominational in any narrow sense. The division of communities on credal lines has been a curse to the church since before the days of Thomas Campbell. Duplication of church plants and the cultivation of narrow sectarian prejudices runs counter to the neighborhood consciousness which is necessary for successful coöperation in industry, not to mention how counter all this is to the broad and tolerant spirit of the Founder of the Christian religion.

In short, the religion of the country must be broadly human. It must make its beginnings in the every-day life of the people, until they, freed from their economic burdens, may have time and energy to devote to the larger life interest. Then we may find that as God in times past more often chose shepherds and country men to be his prophets, so in modern times his word shall come to them with greater clearness and power.

—A "House of Prayer" has been organized in New York City by the young men of the Protestant churches, fashioned after the houses of retreat in the old world. The present membership, it is claimed, is 40,000, and is being recruited from the evangelical churches. Instruction is given by some of the most prominent Christian leaders. The aim of the organization is to deepen the spiritual life, and to realize, as far as possible, a practical and aggressive Christian unity. In our busy age, a "House of Prayer" is a monument to a living faith and a sincere piety.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Dr. Broughton and His Ambitions

If we may believe the *Advance* (Congregational), the path of Dr. Len G. Broughton of Atlanta, Ga., who has recently gone to a Congregational pulpit in London, will not be strewn with roses. The Doctor has been a successful warrior against the powers of evil, and many a time has set up the standard of victory upon their ramparts. He can do the same in London with much greater ease than he can work any reforms in the constitution of John Bull. We have our doubts about the ability of any man to rattle the ribs of J. Bull, seeing that those ribs, as an Irishman would say, have their roots in the everlasting hills. We think the *Advance* takes the pretensions of the Doctor too seriously, but as it affords good reading we give the article in full:

Dr. Len Broughton has become a man of fame on both sides of the Atlantic. He has made a great name in Atlanta as pastor of its leading Baptist church, and now he is to be head of the famous Christ Church, Westminster Bridge road, London, the church which the great Newman Hall once led along evangelical lines. Last year Dr. Broughton dedicated a vast tabernacle for his work in Atlanta, a picture of which, with a write-up, appeared in *The Advance* at the time. Now Dr. Broughton says that his health would be "absolutely wrecked" if he had to continue "under this load and carry this work." This sounds strange. Why did he load himself down with a big tabernacle and work which he could not carry? To use a homely expression, especially one which the man on an Atlanta street would readily understand, it is not wise for any man to bite off more than he can chew. Dr. Broughton, to change the figure, would probably feel disposed to lecture a driver whom he found loading his team down with more than the horses could haul. But is not that what he has done to himself and his successor? Is it going to be necessary to start a society to prevent cruelty to preachers who overdo themselves and their churches?

But there is still another strange chapter to this affair. Dr. Broughton was interviewed by an enterprising young reporter from the Atlanta Constitution, with the result that the American preacher was represented as going to "startle John Bull," take him by the horns, as it were, and make his ribs rattle. There will be "no flies on him" when the doctor gets through. "Everything and everybody," said the man worn out at Atlanta, "that comes within the range of my guns is going to get hit, if they deserve it. And from the king down to the meanest subject in the realm, England is going to stand a clear field before my batteries. I don't care who they are, I'm going to pay my respects to them." He proposes also to build a hospital, with a nursing force of from twelve to twenty-five. "There isn't a Christian hospital in the entire United Kingdom," he is made to say, "but we're going to have one." His chief aim at Christ Church will be to demonstrate applied Christianity—applied "to everything under the sun, theological, political, social, economical."

For a man who is crawling out from under his crushing burden at Atlanta and fleeing across the Atlantic for his health, all this looks like a pretty big program. Perhaps the great preacher knows how to bind up the apparent lesion between the two statements.

The Soft Pedal on "Distinctive Principles"

In a speech at one of the enthusiastic men's gatherings which characterize the present United Presbyterian "million dollar campaign," Dr. McCulloch of Pittsburg remarked to his fellow church men: "For what do we stand as a church? For what are we specially distinguished? My brothers, let us be candid enough to say that the old-time emphasis upon distinctive principles is practically gone. Distinctive principles are no longer live issues. You know, and I know, that in a multitude of instances they are coolly and deliberately ignored." With this cold comfort for psalm singing and the anti-secret society idea, Dr. McCulloch went on to say: "If we are to preserve our denominational identity, with sufficient reason for so doing, we must lay hold on bigger distinctives—distinctives that are abundantly worth while. Here are two of them: 1. Extraordinary evangelistic zeal. 2. Unparalleled missionary devotion." To this the *Continental* replies with shrewd insight:

This is all strong and fine. While the United Presbyterian Church moves in that direction, it is moving toward and for the kingdom. But truth obliges a faithful observer to say that it is not moving toward preserving the identity of the denomination. These two "distinctives" are good enough for all churches, and when all of them achieve both there will infallibly be church union that is union."

There was little hope of the churches getting together so long as the differences among them were made prominent. When the era came in which the points of likeness were emphasized, a better

feeling began to be noticed. For Disciples there ought to be two notes in all our thinking which should be distinctly heard, that of the debt we owe to ourselves and the debt we owe to our denominational brethren. To be deaf to the one destroys our identity which must be preserved until our mission is fulfilled. On the other hand, a religious body becomes a rebel in the ranks when it forgets the debt it owes to those among whom it lives. The chances are it will die of isolation. To balance these two obligations requires talents of no mean order. How much do we owe our fathers and our brethren, and how much do we owe those whose interests in the Kingdom are as great as our own, though they walk not with us? are two questions which should be on our lips whenever the subject of Christian union is up for discussion.

A Romanizing Rector

While the average Protestant feels that the differences between Episcopalian and Romanist are as thin as a shadow, Episcopalians feel that any leanings on the part of their clergy Romeward are a menace which must be resisted; and yet the leanings are conspicuous in the High Church party. For many decades that party has created no small stir among Low Church adherents. Some one has said that Episcopalianism was divided into three branches, Latitudinarian, Attitudinarian, and Plitudinarian. The prospective suit in the courts may settle the question, for a time at least, to which branch the Staten Island congregation belongs. We clip the following from the *Continental* (Presbyterian):

St. Paul's Episcopal Church is the oldest of that communion on Staten Island. It worships in an edifice donated by a prominent family of the neighborhood on terms that confine its use forever to religious services conducted according to the laws of the Protestant Episcopal Church. Its congregation is principally made up of persons who would emphasize the term "Protestant" in that ecclesiastical title. Its rector, on the other hand, Rev. G. L. Wallis, is the sort of Episcopalian who glories in calling himself a "Catholic." According to charges formulated by members of his parish, which he confesses true, he is accustomed to "elevate the host" at communion; he allows the people to receive only the bread of the sacramental elements; he teaches transubstantiation; he requires members to come to him and confess their sins before they are allowed to participate in the communion; he keeps a basin of holy water in the vestibule and has "stations of the cross" along the walls of his church.

Evangelization and Education

Methodism has been a wonderful gospel propagandist. Congregationalism has subordinated her evangelistic gifts to the work of education. It is safe to say that the genius of each body will never be changed; each will continue as it has begun. Both methods of propaganda are essential, each the supplement of the other. Congregationalism depended largely on education to win converts to its cause; Methodism depended on its evangelizing power for results. One had an immediate showing; the returns to Congregationalism are slower, but they are sure when they arrive. If in Methodism we like to see the early harvest, in Congregationalism we rejoice in the substantial character of the oak. From the early days of Congregationalism in this country, there has been something solid about it. There is something suggestive of fixedness in the name of John Harvard; he seems to stand squarely on his feet. There is granite in a name like that. Possibly the combination of the scholar and evangelist and organizer in John Wesley has done much to shape the entire history of Methodism. In the long run, we believe a truer type of evangelism will come from the colleges, and that a more earnest desire for education will result from the newer evangelistic types. The Methodists will never know how their extremes have been refined through contact with the college, and the college will never know how many converts have been won to her through the voice of the evangelists. These are forces that act and react upon each other. A fair race between the two methods is thus described by The Congregationalist with the state of Nebraska as the field:

Fifty odd years ago the Methodists and the Congregationalists began work in the state with equal chance. The Methodists placed the emphasis on organizing classes, building churches and preaching the gospel in every community, and secondarily on building up a Methodist college. The Congregationalists did home missionary work in a creditable manner but, true to the historic ideals of the denomination, at once began the building of colleges and academies. At the close of the first half century the Congregationalists were graduating more students from the full college courses than were the Methodists, but the Methodists had four times as many church members in the state. When they got a strong church constituency then they began to place the emphasis upon their college. Today they are graduating more men and women than are the Congregationalists, have centered all their educational work in one place and will make Wesleyan University one of the strong institutions in the Middle West. The Methodists develop a system which, to be sure, their centralized government makes possible.

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The Resurrection

The place of the resurrection in Christian experience appears when it is discussed in connection with the cross. "The Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." It was impossible that Jesus should live at peace with the representatives of the established religion. They recognized him as an enemy of their kind of life. His death was their temporary triumph. His resurrection was their defeat.

The Christian seer learned that those who stood before the throne of God had come out of great tribulation. They had won the victory of faith after a great conflict. In this respect the disciple had been as his Master. The resurrection is misunderstood if the quality of the life that continues is disregarded. It is not mere continuance of life that is assured to the Christian but the continuance of a worthy life. The life that harmonizes with belief in the resurrection of Jesus is the kind the present world needs. Faith in the risen Jesus detaches itself from local and temporal supports. The universality of a spiritual view of the universe and of man forces itself upon the most reluctant mind. We try to find an exclusive place for ourselves and to deny to some persons and races the benefits of the highest religion but the effort is certain to fail where there is honest and persistent thinking. The disciples of Jesus went out to gather converts "out of every nation and of all tribes and peoples and tongues." We cannot tie up the faith of a Christian to any particular theory of government or of economics. Hence changes in the form of government are not in themselves indications of loss or increase of faith.

The appearance of Jesus to his disciples was an emancipation proclamation. It was a declaration that all men ought to be and may be made free from all enslaving habits of body and mind. Individuals may refuse to accept their freedom and groups of men may resist the growth of the conviction that men were made to be good and not bad; the priests and scribes who live on the sins of the ignorant and degraded may denounce as blasphemous a hope so daring: the hope is most reasonable if the world has any good reason for existing.

There is definite work for the believer in the living Christ. He leaves it to men without faith to preach the impossibility of correcting the evils that afflict humanity. There are men who do not bother their heads about human rights, who are willing to give the right of way to laws and customs that ruin the virtue and happiness of multitudes of their fellow creatures. Such men may even profess to be Christians. They have not the faith of Christians. General Booth saw the darkness of London. He knew, as few men knew, the sin and shame of the great city. He did not, however, turn away from the wretched people with the feeling that

they were hopeless. The evil condition was a demand upon him to do something for them.

It has been said that some men have faith and other men have reasons for faith. Doubtless the most satisfactory experience is that of the man who has both the faith and the reasons for it. The world does not seem to have any intention of granting us the privilege of passing through it without having our faith challenged. The faith of the ignorant is often beautiful but it will not solve the problems of an age of religious unrest. The logic of a theological Hercules excites admiration but it alone cannot resolve our difficulties. Now, as always, we need the leadership of men whose deeds testify to their faith and intelligence. It is easy to act without knowledge or to argue without acting. We feel that our feet are on the solid earth when we strike hands with those who know the heart of man and who still believe in man's greatness, and act upon that belief.

The practical question for us all to consider is whether the world is finding in our lives any ground for faith in the living Christ. Does our speech testify to a clear apprehension of the problems that human beings encounter every day, or does it indicate that when we thought we became Christians we simply lost our sense of reality and are now moving in a dream world? Are we making the right of faith with enough seriousness to command the respect of anybody whose judgment is worth taking into account? Our Easter sermons and speeches and songs need the support of much honest and carefully considered work. [Midweek Service, April 3. Mark 8:31; 18:1-8; 1 Cor. 15.] S. J.

Treasuring the Results

The present season is one of great significance in the history of the church. The great enterprise known as the Men and Religion Forward Movement has been under way since the early autumn. Several "teams" have gone about the country bearing a message to the men of the churches, with special emphasis upon social service, the boy problem, Bible study, evangelism and missions. In more than seventy cities conferences of long or shorter duration have been held, either with the direct assistance of one of these "teams" or in accordance with the general plan but under local leadership.

The reports indicate that the movement has had unique value. It has enlisted the men of the churches to an extent hitherto unknown. It has awakened a desire for greater efficiency in church work and in the broader enterprises of the kingdom of God. It has brought the experience of the most successful churches to multitudes waiting for suggestion and example. It has capitalized the successes which were merely local, and has made them the instrument for larger effectiveness wherever similar methods are tried with similar earnestness.

More than this, it has gathered up the scattered threads of the Laymen's Missionary Movement and tied them up to the larger cord of general Christian work for men. It has been a comfort to know that the enthusiasm generated by the Laymen's Missionary Movement of two years ago has not passed away. It would be pathetic if any enterprise so noble in conception and so effective in operation could vanish and leave the churches without permanent benefit.

And now this is precisely the problem which thoughtful observers of the present movement are confronting. What is to be its permanent value? Will it pass away like the outflowing tide, leaving the churches only temporarily a little higher up on the shore of modern life? Or will there be some other movement of similar character that will follow it at a suitable distance and conserve its results, even as it has brought to expression some of the latent forces of the Laymen's Missionary Movement. Only time and the consecrated efforts of Christian men can determine what the result is to be. We may hope for even greater results than those yet achieved, for the great conferences in this city and in New York are yet to be held.

But there is one feature of the movement which should receive constant consideration, and that is the work of conservation and continuance which must follow the local conferences and must be kept going without relaxation. An enterprise of this sort is precisely like a bank. The individual, the local church and the community, get out of it exactly what they put into it. There is no magic of blessing that can follow luke-warm and negligent performance. In every community where the Men and Religion Movement has found expression in local activity or in formal conference, some organization should be charged with the duty of carry-

ing on the work. Wherever there is a Federal Council of the churches it should be given the task of conserving the results of the Men and Religion Movement which are so likely to be lost otherwise. Indeed, we can conceive of no nobler task for church federation to accomplish in any community than this of following up the efforts made during the present season by the men of the churches.

And where there are no formal groupings of the churches such as the plan of church federation so admirably provides, efforts should be made to keep the committees of the Men and Religion Movement at work. There is still the opportunity for consecrated men to render significant and continuous service in the stimulation of Bible study, work for boys, social service, evangelism, and missions. The churches must see to it that the results of this winter's work, so admirably planned and so faithfully executed, shall not be lost.

Christians, But in a "Corrupt" Sense

A more tangled-up piece of writing has hardly appeared in recent Disciple discussion than the essay of I. J. Spencer in *The Christian Evangelist* of last week. Mr. Spencer, it will be recalled, denied *in toto* *The Christian Century's* six affirmations concerning the Disciples attitude toward Presbyterians, Methodists and others. He denied that Presbyterian churches are churches of Christ in the *strict New Testament sense*, and denied also that members of those churches are members of the church of Christ in the *normal, adequate and apostolic signification of the phrase "Church of Christ."* The words in italics, but not the italics, are Mr. Spencer's.

The *Christian Century* responded that such a phrase as "in the strict New Testament sense" was irrelevant because "there was no other sense except a New Testament sense in which an institution could be a church of Christ. The Church of Christ is a New Testament institution. If an institution is not a church of Christ in the New Testament sense it is inconceivable that it should be one in any sense outside the New Testament."

To this Mr. Spencer rejoins: "Here then is the issue: Is there any other than a New Testament sense in which the word 'church,' 'Christian' or 'baptism' can be used?"

Now any one who reads the above words can see that that is not the issue at all. We do not call in question the fact that the word "church" is currently used in other than New Testament senses. The issue is not whether the word "church" is currently used in any other sense than the New Testament sense but whether the *thing* "church of Christ" can exist in any other than the New Testament sense. We affirm that the First Presbyterian church of Lexington, Ky., is a church of Christ in the New Testament sense. Mr. Spencer denies that it is. He adds, however, "that the word 'church' is used in a modern, popular, but corrupt, sense more frequently than in its New Testament sense," and says that he "cheerfully concedes and has never denied," that according to this "corrupt" definition of the word "church" the First Presbyterian church of his home city is a church of Christ.

Does it not all come to the same sorry thing as if Mr. Spencer had altogether omitted the words "in the New Testament sense" from his denial? From Mr. Spencer's point of view Presbyterians have no right to call themselves Christians nor their churches churches of Christ in the only sense in which they could possibly care to use the terms. They, of course, would not thank him for his "cheerful concession" of their right to use the titles in their "corrupt" sense. They would look with scorn, or more probably with pity, upon the man who would "concede," whether grudgingly or "cheerfully," that they were Christians and their churches churches of Christ in an *extra-New Testament* sense of these terms! How Mr. Spencer, member of the Disciples' Commission on Christian Unity, can imagine that there is the ghost of a chance for the success of a plea that assumes an attitude of patronage like this, passes our comprehension.

However, rather than to discuss the point further we submit the following questions to Mr. Spencer, to which we and, we believe, our readers, will be grateful to have him reply.

1. What is the connotation of the term "church of Christ" in the sense cheerfully conceded by Mr. Spencer to apply to the First Presbyterian Church of Lexington?
2. What is the connotation of the term "church of Christ" as used in the New Testament?
3. What is the connotation of the term "Christian" in the sense allowed by Mr. Spencer to apply to Presbyterians, let us say to Robert E. Speer?
4. What is the connotation of the term "Christian" as used in the New Testament?

5. What is the connotation of the term "baptism" in the sense allowed by Mr. Spencer to be applicable to one to whom it had been administered by sprinkling?

6. What is the connotation of the term "baptism" as used in the New Testament?

Mr. Spencer's article dwells at length upon these two "senses" in which the three words are used, but he does not give a hint as to the connotation of any of them. He exhorts the editors of *The Christian Century* to study "the clear, comprehensive, New Testament definition of the words 'church,' 'Christian,' and 'baptism.'" We gladly accept his wise counsel and request him to give us for our first lesson the definitions asked for above.

In addition, it would help us to discriminate the definitions more clearly if Mr. Spencer would reply to the two questions we asked in the article to which his present statement is a reply, viz.,

1. Are the churches of the Disciples [The Central Church, Lexington, for example] churches of Christ in the strict New Testament sense?
2. Are the members of Disciples' churches [of Central Church, Lexington] members of the Church of Christ in the normal, adequate and strict New Testament sense?

We do not wish to seem to lay upon our good friend the burden of making an ecclesiastical dictionary, but we believe there will be thousands of Disciples, not to mention those of other bodies whose status we are discussing, who will join with us in a sincere request for a clean-cut discrimination of the divergent senses in which Mr. Spencer uses these important words.

The Problem of the Minister's Time

Before any minister gets very far along in his career he is confronted with the problem of husbanding his time. He finds that a day can go by, possibly two or three a week, and nothing be accomplished that is worth while. Friends drop in for a chat; others invite him to take a ride into the country; he must consent to be detained in the store or on the street, awaiting the convenience of his friend; and in a score of ways too well known to every minister the time goes by until its waste becomes an issue in his life. To have a daily program, a time for study, to visit and to be visited, is difficult to live up to, but it must be done if the minister is to make full proof of his ministry. There is often as much sacrifice in the minister's guarding his time as in contributing to the world's redemption on special days. To have a stated program and live up to it may be expensive; to have one and not live up to it may be ruinous.

The time honored custom of pastoral visiting is a great consumer of time, and, on the whole, the returns from it are meager. Almost every pastor passes through a state of mental siege with reference to it. He has been taught that there can be no success without it; and by test he begins to wonder how there can be any success with it. But he nerves himself in favor of the traditions of his office, and ignoring his convictions, takes a fresh hold on the practice.

His tenacity may be due to the natural desire to preserve the uniformity of a pastor's duties; he wants to do what his brethren do. But more likely his inspiration comes from the result of the congregation's having been taught the necessity of pastoral visiting as thoroughly as he, and his absence from their homes is penalized by their absence from church, a silent resentment of his failure to do his duty. Again and again he girds himself for a cycle of visits. He began his ministry with the desire to be an acceptable preacher, a pulpit power, if that were possible; he finds himself becoming an expert door-bell ringer. Instead of having the time to learn and impart the great verities of the Christian religion, his time is spent in a round of formal pleasantries. Friday comes and even Saturday—the sermon barrel was relieved of its best treasures long ago—and in great haste something must be made ready for Sunday.

From the preacher who earlier desired to be among the number who had something to say he has been compelled to join the ranks of those who had to say something. Nor will it be found true that "a house going parson makes a church going people," unless there be something more than a formal utterance of well worn platitudes in the pulpit. The man with a message must be there. And thus the pastor finds himself on one horn of the dilemma on Sunday, and on the other the remaining days of the week.

There are men who would rather be on the streets jollyng the people than in the study or in the pulpit. They have their reward. Such do a great amount of good in reaching a class on whom their pulpit could have no influence. But these ministers as a class

feel no sense of loss if they are deprived of their liberty a week or a month. The world at large has little interest for them. The daily paper and the denominational weekly supply a void that never aches from over consumption. A round of domestic duties in the morning, a dozen visits in the afternoon, and a rush for the sermon barrel early Sunday morning, comprise the activities of their careers. It can hardly be said that they lead the intellectual life, though they read a book now and then. To them, getting close to the people is the one thing needful. These are good men and they perform a useful work, but their preaching has never been known to inspire the quick or to arouse the dead.

It is this class that is always referred to by the crowd as "good men." I presume we have all noticed the distinction between the preacher who can preach and the preacher who can't. One is an able preacher, the other is a good man. No one means to say that the acceptable preacher is not a good man; he may be even a better man than the one whose goodness is announced. But in estimating ministers human nature tends more to flattery than to total depravity. It sets its seal of approval on pulpit failure by proclaiming the goodness of the failure. The sermons pass out of mind while their author is embalmed in odor of sanctity.

Another type of preacher faces this problem of tread-mill time first with anxiety and later with desperation. As he grows in knowledge and has a wider acquaintance with men and books, the time element becomes a more serious factor in his life than he could have imagined ten or twenty years before. His reading has opened up new fields to him in which he walks with perpetual delight. Almost any great book that has come into his hands will compel him to go abroad into other lands of profit and enjoyment, one book demanding another and widening his view as certainly as the progress of the ship lifts the horizons for the sailor.

Once he sets foot into the student's world he can never turn back; he faces the illimitable and never again can be content in the narrow tenantry of earlier days. The great preachers find him with their tongue of fire; the poet charms him by the music of distant worlds; the historian brings the past again before his eyes, and puts him to see that the race is living the same life in all ages; only on different levels; the philosopher helps him to an understanding of the problems that make life the complex entity that it is. No longer need the lover of books seek the delights of travel in India or in far-off Cathay, for the world with its treasures of every name is at his door. He can realize if he will the peace for which ardent souls have longed, as told by the immortal preachers; he can find the music of the poets in the world that lies under his own roof; he may embody the principles of truth, honesty, and justice, the triumphs of which glorify; and it is possible for him to have a simple philosophy of life that will keep him in harmony with whatever is true, and beautiful, and good in the whole world of being. Add to this the knowledge of what God is doing today, as surely working among the children of men as when he spoke from smoking mount or burning bush, and he has an enjoyment and a profit that cannot be surpassed among the employments of mortal man.

Now such a preacher will find it a source of joy to visit the fatherless and the widow in their affliction. He will spend and be spent in behalf of those to whom life has become an intolerable burden, and whose music is a cry. He will not count any time lost that is spent in comforting the sad, relieving the distressed, encouraging the faint-hearted. He will count it a privilege to put his shoulders under burdens that must be borne, and to make his heart as free as a well-spring to the weary. Time spent in any helpful service is never wasted. It is because it is the minister's privilege to be a real helper, a son of consolation, a soldier of the common good, that his is a holy calling.

But alas! we are all suffering from the tyranny of customs that have persisted in spite of all efforts to abolish them, and pastoral visiting of the routine type is one. If the pastor does not call regularly his polite parishioner concludes that his love has waxed cold; another family must be coddled lest they perish in the winter of neglect; others must see the pastor regularly, for no reason in the world, except that such has been the custom, and should he not appear they would suffer a decline that would prove fatal for him. Others have been taught to regard the pastor's visits as a season of hilarity, he must force his good humor to work over time in some homes or suffer the charge of being in poor health, fast tending to pessimism, or some other accusation that if not corrected will make his doom as certain as the doom of Babylon. For all these types among the membership, and others too numerous to mention, may be found in almost every community. We are even sacrilegious enough to report that we have known godly men

who went on such rounds with a smile on the face and rebellion in the heart.

We believe the ministry ought to join hands for a better use of the time that at present is employed in routine visiting. I have nothing to say against pastoral visiting that is really such; I have a good deal to say against peripatetic jollying that passes current under the name of pastoral visitation. Social calls ought to be made an incident in the pastor's work as they are in the work of any other class; they ought not to be regarded as a necessity of his ministry. Calls should be made for cause, not for the sake of custom. The people ought to be reasonable enough to disregard the childish notion that the periodical visit was a token of affection, and its absence a certain proof of clerical snobbery or slight. The congregation would further the cause of ministerial efficiency by demanding that the pastor feed their souls from the pulpit, and not their pride in the parlor. If the congregations want scholarly men they can have them; but no man can allow his talents full swing, or use his attainments to the noblest advantage if he is compelled to spend many hours in the week in routine visiting. The ministry is too serious a work for that sort of thing in our age, and the time could be spent more profitably to all concerned in the minister's greater opportunity of making the eternal realities more appealing to the souls of men.

E. B. B.

When Wilt Thou Save the People?

When wilt thou save the people?

O God of mercy, when?

Not thrones and crowns, but nations;

Not kings and lords, but men.

God save the people; thine they are:

Thy children as thine angels fair,

From strife, oppression, and from war;

God save the people!

Shall crime bring crime forever?

Strength aiding still the strong;

Is it thy will, O Father,

That men shall toil for wrong?

No, say thy mountains; No, thy skies;

Earth's clouded sun shall brightly rise;

And songs ascend instead of sighs;

God save the people!

When wilt thou save the people;

Oh God of mercy, when?

The people, Lord, the people,

Not thrones and crowns, but men.

God save the people, thine are they;

Let them not pass like weeds away;

Their heritage a sunless day;

God save the people!

The above hymn appeared in England at the time of the Anti-Corn Law agitation in the fore part of the last century, and well voices the prayer of the common people who may feel the iron of economic oppression.

The Children of Imbeciles

In the Survey for March much attention is given to the subject half-witted people beget children in wedlock or out and that from half-witted people beget children in wedlock or out and that from this miserable progeny our drunkards, harlots and criminals come. It is proposed that these people who should never be allowed to have children should be confined in institutions even when they are not dangerous that society may be protected from the danger of this issue. For this kind of persons institutional life would often be pleasanter than what they now have and they would live out their term of life without any danger of contaminating society. The new science of eugenics has revealed to us the need of some social regulation of parenthood and it is quite obvious that we shall need to begin just here that we shall no longer have children that are damned before they are born.

—In Boston a novel religious meeting is held in Ford Hall. After the sermon, an opportunity is given the audience to ask questions, and the hour is the liveliest of the entire service. The sleepers wake up, and the meeting often holds until ten o'clock.

—Those who live to the future must always appear selfish to those who live to the present.—Emerson.

Editorial Table Talk

Old Church Ways Passing

Fred B. Smith, campaign leader of the Men and Religion Movement, states that he has not laid great store upon reports of increases in Bible class memberships, or even in those of increased membership of men in the churches, although the latter increase is the primary aim of the campaign. Rather has he looked for changes in Christian ways, since if old ways continue they will produce, after awhile, the same conditions they produced before.

In two directions Mr. Smith says he thinks he sees ends of old cause for religious decay among men. In one direction he sees the end of individualism in the pulpit, and the ability of ministers to do team work. He says the purely individualistic quality is out of date in the pulpit to-day. In another direction he sees, or seems to see the end of denominational divisions. He believes the Men and Religion Movement, whatever else it may have done, has sounded the death-knell of denominational distinction. He says that few things have struck him with more force, sometimes absurd force, as he has gone into every part of the country, than the reasons for different churches in communities. He believes the Movement to have set Church unity forward at least twenty-five years.

Unrest Among Ministers

A curious condition obtains among Christian ministers of America, as just reported by one Episcopal bishop, who is among the best known of American Christian leaders, but who must here be nameless. There are applying to him, he says, scores of ministers from other religious bodies asking him to receive them into his church. He is unable to do so, owing to lack of rectories for them, but he states that they are so numerous and so insistent that, were there dearth of young men entering the seminaries for a year or two, he believes he could himself fill the demand.

Ministers who apply to him are resident in almost every state, and they are in practically every religious body. Asked if any Roman Catholics apply, he replied that not a week passes that some do not, and that they are quite as numerous in proportion as are those applying from other bodies. He does not assume, he says, that his church is over popular, but rather that there is tremendous unrest among ministers, and that others besides him, in positions where they might place new men, are besieged as he says he is with applicants for admission into their respective churches. He says those applying are by no means young men, nor are they men who have failed in present pastorates. He intimates that were he to give names, which he refused to do, many people would be surprised at the desire of some men to quit prominent pulpits which they now hold.

Conservation Congress in New York

As a culmination to the great campaigns conducted by the Men and Religion Forward Movement, the conservation congress to be held in April, in New York City, promises to be an affair of great size and enthusiasm. The following are the objects of the congress:

1. To summarize the year's campaign and to present a program for permanent work.
2. To face Christianity's unsolved problems in realizing a world brotherhood.
3. To make possible greater economy and efficiency in organizations doing special work for men and boys.
4. To give an added demonstration of the essential unity of Christianity.
5. To give an illustration of the masculine power of the church.
6. To produce an adequate literature upon the various phases of the message of the movement.

The body of delegates to this great congress will be appointed by the cities in which the movement has been organized during the past winter. Each central city in which an eight-day campaign has been conducted by the national committee of ninety-seven will be represented by a delegation of men proportionate in numbers to the size of the city and named by its own local committee of one hundred. These same local committees will invite all auxiliary towns within their respective districts to appoint also from one to three delegates. The committee of ninety-seven will, in addition, invite all

the national officers of the various denominations that have cooperated in the movement, and likewise a representation of leading pastors. The same committee will name 100 delegates at large from among the foremost American Protestant laymen.

—It is stated that the American Baptist Foreign Mission Society, with headquarters in Boston, must receive \$187,000 more than during March of last year, and the Home Mission Society, with offices in New York, \$71,000 more, if deficits larger than last year are to be avoided. The secretary states that if deficits occur they are to be taken by the societies that Baptist churches desire, or are willing to consent to, retreats and retrenchments in work. While expectations from laymen's movements are declared to be justified, it is admitted that larger apportionments have been made. The trouble seems to be, the Baptists say, that expectations are not realized as rapidly as some had hoped.

—As an expression of gratitude in behalf of the blind, a bronze statuette of "The Three Graces" was presented to Mrs. William Ziegler of New York City, by those who have been helped by her devotion. Five years ago she began the publication of the Matilda Ziegler Magazine in raised type, and has had it distributed free among the blind of the United States and Canada, at a cost of \$25,000 a year. One reader in Alabama showed his appreciation by the collection of 5,000 dimes towards the purchase of the memorial. The names of the 5,000 contributors were inscribed in a parchment booklet which was presented in a covered bronze and gold jewel casket.

—Some of our Unitarian friends are disturbed over the resignation of one of their Eastern pastors because the liberty of one of his pupils had been infringed upon in the discouragement that he suffered after preaching a sermon in which was denied the existence of God. Even the most liberal cults affirm that freedom has its limitations, and we know it always must have as long as the sea has a shore. The boundaries of freedom are being continually widened, but there is a point where even freedom fears to tread.

—Plans are being made in Chicago to bring the membership of the Sunday-schools up to the half-million mark by June, 1914, when the international Sunday-school convention will be held there. One of the features of the campaign as outlined by Mr. Charles B. Hall, general secretary of the Cook County Sunday-school Association, will be a system of house to house visitation which will bring the workers in contact with every home in the city.

—The Laymen's Missionary Movement is lending its national leaders, J. Campbell White and William B. Millar, and its secretaries in different cities, to the China Famine Relief Committee, which hopes to induce persons of wealth in America to send \$1,000,000 to buy supplies for the 6,000,000 starving families in Central China. The committee, of which Bishop Greer is the chairman, is co-operating with the American Red Cross Association.

—In France a curé is guaranteed only \$180 a year and a house to live in. In England \$335 is the lowest stipend for a benefited clergyman. In America the cost of living makes larger stipends necessary, but the average salary is yet so low that the pinch of poverty is felt in many a parsonage.

—When Speaker Champ Clark was doing active service in Sunday-school and church, he little thought that in after days his fine record would be the means of enlisting some of his ministerial brethren in his behalf, in his present canvas for the presidency. It is said that four ministers of the Speaker's church are actively prosecuting his campaign in Kansas.

—"Let the man who goes to church, who reads his Bible, feel that it is particularly incumbent upon him so to lead his life in the face of the world that no discredit shall be brought upon the faith that he professes,"—that is the way Theodore Roosevelt talks to the conscience of churchmen.

—The spirit of Christianity will never die as long as there are men and women who are willing to die rather than to renounce their faith. To the noble army of martyrs must be added those of China in these recent days.

—A bill is now pending in Congress that would appropriate \$50,000 for an equestrian statue to that famous soldier, patriot, and Christian, General Oliver O. Howard. This is in line with similar memorials to other great soldiers, and is deserving of success.

—According to the calculation of a French statistician, the number of books published throughout the world each year, is 128,500.

Interpretations

We Missourians have our problems with regard to baptism as well as Disciples elsewhere. The other morning the minister of the Second Christian Church which is composed of colored brethren (the First Church is that with which I am affiliated and is composed of white folk, mostly Clark Democrats and are therefore a superior people) came to me in a greatly disturbed state of mind. He said he had an unusual funeral in the afternoon and wished me to give him a text. His request was refreshing; for most of the preachers I know can easily get the text but have trouble in getting the sermon.

In reply to my question as to the unusual character of the funeral he told me the following circumstances regarding the deceased. He was twenty-one years old, and had been popular among the colored people. The cause of his death was pneumonia. While sick he called for my guest, the minister of the Second Church, who read to him several passages from the New Testament that set forth baptism as necessary to the remission of sins. The young man thinking he was going to die, demanded immersion at once. The bath-tub was ordered filled. But some one telephoned the doctor and he firmly forbade the baptism. The relatives took sides, some agreeing with the minister and some with the doctor. They had a heated argument. But before the matter was decided the young man died. But the discussion as to baptism continued, and the colored population wondered what the preacher would say at the funeral. Colored funerals are usually very largely attended; but this one would be exceptionally so.

The colored minister was in great distress of mind. He said: "If I preach him into heaven the people will say baptism is not necessary to salvation; but if I preach him into hell they will say I should not have allowed the doctor to stop me from baptizing him."

The reader will see that our Missouri problems are concrete.

Well, I sent him away with a good, safe text; and he seemed relieved. What text would you have given him?

* * *

One of our nationally known evangelists is holding a meeting in a neighboring town for one of the "big" pastors of Missouri. Feeling a little lonesome for ministerial gossip I dropped down to see the brethren. The evangelist is a heartening soul. His laugh is expressive of health and of faith in the universe. He is a big human-hearted man. As men meet him on the street and in the stores they straighten up, take deeper breaths and quicken their walk. He is gifted with the humor of his race. It happened that several other ministers from regions round about had foregathered, so the evangelist took us all up to his room, gave us some Baldwin apples, and then said, "Now we are ready for business," by which he meant for discussion.

A Methodist minister who had "joined" in the meeting the night before was present, and the evangelist was anxious to "indoctrinate" him so he would thoroughly understand our plea. The preacher-convert was troubled over only one matter, viz., he could not be brought to hold that the good people of pedo-baptist churches were not Christians. "Why" he said, "that makes my wife a non-Christian." "Ah, but don't you see if you admit they are Christians," said the evangelist, "you will have to admit them to our churches? That's the logic of the situation." "But don't you believe they will be saved?" asked the convert. "We cannot tell what God will do. We are practicing in the lower courts and cannot go beyond the word," replied the good-natured evangelist. His illustration of the "lower courts" he credited to John Sweeney. You see, our problem was a concrete one. A human life was trying to readjust its church relationships, but refused to accept a position that would do injustice to his human feelings.

The evangelist thinks with two minds. As a man he is human, kindly, Christian. But as a dogmatist he thinks in dispensations, legal premises, and in propositions foreign to his own soul. It is strange how propositional convictions will chill one's humanity. Christianity will have come to its own when its devotees have ceased to hold any dogmas that put a strain on natural human feelings.

The evangelist was greatly elated over the Methodist preacher who was partially converted—for he had joined. But there was in our group a Disciple minister who is seriously considering a call to a church not our own. He is a widely read man. You would

call him cosmopolitan in his thought. He understands the age-spirit. The evangelist is mistaken in thinking that this brother lacks conviction. It is his conviction that makes him restless.

So you see the situation, typical of a very wide-spread condition—one was coming and one was leaving. And he who was leaving was not the weaker.

The one coming was changing some of his dogmas; the one going regarded Christianity as life. The problem of union is not to be solved by exchange. By this method it would be postponed forever. When we went out on the street again we were all one. The enjoyment of the sky with its wonderful stars was common. Think you, that a creed was ever written with the stars of God in sight?

Hannibal.

GEORGE A. CAMPBELL.

As Others See Us

INEXPLICABLE.

The address sent broadcast throughout the world by the recent Ecumenical Conference of the Methodist Church at Toronto was an able, earnest, and evangelical plea for universal peace, temperance, Lord's-day observance, and allegiance to the authority of Christ, matters which appeal to the Christian conscience everywhere. The Christian-Evangelist, however, has a criticism. It says: "Just why such an otherwise excellent address, so catholic in scope and spirit, should turn off into a little sectarian byway long enough to affirm that there is still 'a place and a need for denominationalism' in the body of Christ is inexplicable."

Just why any paper should get off such a criticism is inexplicable, except as one finds the explanation in such items as the following from the succeeding page: "The writer does not admit that 'churches practicing affusion and infant baptism are churches of Christ,' in the New Testament sense, the sense in which the disciples of Christ, in their restoration movement, are particularly concerned. This writer does not believe that 'members of these churches are members of the church of Christ' in the normal, adequate, New Testament significance of the church."

The really inexplicable thing is the mental blindness of a paper which can thus read other churches out as not churches of Christ, and their members as not members of the church of Christ and then solemnly denounce denominationalism and tell us that "the chief reason why we are still dreaming of peace, temperance, Lord's-day observance, and loyalty to Christ is because these things have been made impossible by the very 'denominationalism' for which the address pleads."

The most intense denominationalists of whom we have knowledge are the Disciples, or Christians, sometimes known as "Campbellists," who, while laying stress on the unity of all believers, stultify themselves by reading other denominations out of the church of Christ.—*Herald and Presbyter*.

SECTARIANISM RUN WILD.

The "Christian Standard," an organ of the Disciples of Christ, published at Cincinnati, replies to a perplexed and inquiring spirit who asks the editor's opinion as to the propriety of uniting with the local Methodist Episcopal Church, since her own church (the Disciples) has no organization there, and the needs of the Methodists are great. The following is the editor's answer: "When it comes to leaving a church of Christ and uniting with a denominational church which practices things that are unknown to the Word of God, it is difficult to see how an intelligent and conscientious person can do it. The Methodist Episcopal Church is a stranger to the Scriptures, wearing a name that has no reference to Christ, and practicing things that are without the sanction of Christ. You should not go into an unscriptural organization, because you can not do it in the name of the Lord." Remember, the foregoing advice is given by a journal with the qualifying term "Christian," in the year of our Lord 1912, and at a time when the splendid light of a present-day co-operative spirit is revealing to the churches that we are all brethren in Christ. "You can not go into the Methodist Episcopal Church in the name of the Lord." We draw the veil! We give it up when it comes to such inveterate narrowness, prejudice, sectarianism and unfraternal bigotry as that.—*Western Christian Advocate*.

BROADENING INFLUENCES AMONG DISCIPLES.

The Disciples, who have been drilled for a century in the practice of debate with members of other communions concerning baptism, have of late taken up a strenuous course of argument among themselves. An editorial in *The Christian Century* of Chicago upon the Blight of Legalism has led, in the words of a correspondent to that

paper, "to more hard thinking on this proposition than some of us have ever done on any single proposition in our lives before." The Christian Century puts as the first of six affirmations, "The Disciples believe that Presbyterian, Methodist and Congregational churches are churches of Christ." In a fourth affirmation it recognizes baptism as practiced in these churches as valid, although, from the Disciples' viewpoint "irregular, defective and objectionable as to the manner of administration." These affirmations are vigorously

repudiated by some of the Disciples' ministers of high standing in the denomination; but an Iowa layman asserts, "I feel sure that the masses of intelligent laymen are with you." The drift of the prolonged—and not yet ended—discussion indicates that The Christian Century is of notable service to the Disciples in leading the denomination out of the bondage of literalism. The reform of this communion of churches from within is one of the significant signs of the times.—*The Congregationalist*.

Billy Jordan's Ten Cents

By Sarah M. McCreery

Dr. Aiken opened his church year-book and turned to the pages which read "Foreign Missionary Apportionments;" then he found the column headed "Deficits" and he felt grieved because the name of Fourth Avenue Church stood so plainly with such a large deficit to its discredit.

"I do hope my sermon of last Sunday will be the means of helping to increase the collection this year," he murmured. "We—must meet our apportionment this time. The people can—they have the means but—" and he dropped his face into his hands with a prayer that God would open the eyes of the members of Fourth Avenue Church to see their duty and their responsibility to the men and women in darkness across the seas.

Then he recalled the remark of a brother minister, made almost two years before when he had accepted the pastorate in Farnsworth: "Aiken, you will have a fine church building and splendid equipment; the people are good, they will do anything for their pastor, but you are not going to a really live church, one that makes its influence felt in the community and whose influence radiates beyond its own town. I think the reason is found in the fact that it is a church without a vital interest in missions."

Dr. Aiken had laid much stress on the subject of missions only to be disappointed in the collections the first year, and the prospect of a large amount for foreign missions did not seem much brighter this second year. A sigh escaped his lips and there was a grave look on his face, when a timid rap-rap at the door of the study interrupted his thought.

When Dr. Aiken opened the door he saw a small, pinched-faced boy with a tattered cap in his hand. His clothes were clean but patched, and his shoes were badly worn at the toes, but his face was radiant with a smile which seemed to reflect the brightness of the sun itself. "Well, Billy, what can I do for you?" asked the minister kindly as he recognized Billy Jordan, a little newsboy.

"I didn't come for you to do something for me, I came to help you," Billy answered.

"Oh, you did!" and Dr. Aiken smiled broadly. "I think I need somebody to help me today, Billy, for I will have to confess that I am discouraged. Come in," and he stepped aside for his visitor to enter. He returned to his chair and motioned Billy to one on the opposite side of the table.

Billy took the chair, then his glance wandered around the room. "I d'dn't think anybody got discouraged who had a room like this to stay in most of the time. My, it's nice and warm in here!" he exclaimed. "And the rug is so soft. I never saw such a shiny table either. Ours at home isn't shiny because we have to eat on it, and use it to wash dishes on, then mother covers it with papers and uses it for a sewing table. It never was shiny, though," he added honestly, "it is just a pine table." Then his glance wandered to the books and the pictures.

"Is your home cold, Billy?" Dr. Aiken asked gently.

"Oh, no, but I get cold on the street selling papers. I was a little cold when I came in here." Then as if he suddenly remembered his errand, he said, "I came to help with the

collection for next Sunday." Billy got out his handkerchief, untied a corner and took out a battered dime, which was worn almost smooth, and held it out to the minister.

A look of wonder spread over Dr. Aiken's face. "Oh, you mean this is for the foreign missionary collection which we expect to take on next Sunday. Thank you, Billy; this is the first contribution," and the look of wonder changed to one of pleasure.

"I am sorry it isn't more, but I put a penny into the Sunday-school collection every Sunday, and I want to give a little to the church this year, and mother is not able to work, so I have to make enough money to keep us. I sell papers mornings and evenings and do all the errands I can find to do between times," he explained. "It takes a lot of money to buy things to wear, and food to eat, and wood to burn, don't it?" and for a moment the brightness vanished from Billy's face.

"Indeed it does, Billy, and you are a brave and generous boy to support your mother and yourself, and yet spare ten cents for the foreign missionary collection. I—"

"You said last Sunday that our church did not give as much last year as it should," interrupted Billy, "and that it made you sorry to see the sum that should have been paid and wasn't printed right out in the year-book. You said if every man in the church would do his part, the collection would be as large as it ought to be from a church with so many members. I want to do my part, so I brought my ten cents. I can't come to church next Sunday, because I stay with my mother every other Sunday; she gets lonesome for she is alone every day in the week. I hope the ten cents will help," he added wistfully as he rose and moved toward the door.

"It will help; it will help a lot," Dr. Aiken said earnestly. Then as if he had a sudden inspiration, "I believe your ten cents will be the means of increasing our collections this year. If every man gives according to his means as you have done, it surely will," and he patted the boy's shoulder kindly as he opened the door.

Billy did not exactly understand what Dr. Aiken meant, but he knew the gift had pleased him, and his own heart beat happily under his patched coat. The minister watched Billy as he went out through the silent church, and the words a member of the church had spoken a few days before came to his mind. "We have had only one accession to the church in three months, and that was only a boy," the tone implied that boys did not count. "Boys do count," Dr. Aiken assured himself, "they count a great deal when they have a spirit like Billy's," and he turned to his desk again.

The following Sunday Dr. Aiken announced that the collection would be omitted until the close of the sermon. When the sermon was finished he said, "I have a story to tell you before we take our annual collection for foreign missions." Then in a voice full of emotion, he told of Billy's gift, not omitting the fact that the boy could not be at church that day as he stayed with his mother every alternate Sunday. "The widow was commended for giving her two mites, and

Billy is certainly to be commended for giving his ten cents, and I hope the influence of his unselfish deed will bear fruit. He is the sole supporter of his mother and himself, and they have so little that every penny counts a great deal. With the inspiration of such an example before us," and he held the battered dime to the view of the large audience, "I hope none will give grudgingly today, but that each one will give according as the Lord has prospered him," then he motioned the ushers to proceed with the collection.

Mr. Bartlow, the wealthiest man in Fourth Avenue Church, rose as the ushers passed down the aisles. "I may be out of order in speaking at a morning service," he said, "but I don't know when a story has affected me like this one about Billy Jordan. I guess it's because I know the boy. Why, I have bought a paper from Billy every day for two years; he always looks so cheerful and smiles so brightly that I never suspected that he was carrying the burdens of a man. I will acknowledge, though it is a discredit to me, that I looked on this collection today as rather out of my line. I expected to put in a dollar, but Billy's ten cents made me ashamed to do it. Dr. Aiken, here is my check for one hundred dollars for this collection, and here is a memorandum stating that I am to be called on for the same amount each year for the foreign missionary collection." He went to the pulpit and laid the two papers in Dr. Aiken's hand. "This church shall not have another deficit in its foreign missionary department while Billy Jordan and I are here to contribute," he finished with a whimsical smile.

When the ushers brought the collection to the front, a glance showed the amount was unusually large. "We seem to be doing things out of the regular order this morning," Dr. Aiken said, "so I will ask for a song while the ushers look over the money and give us an estimate, at least, of the amount that has been raised this morning for foreign missions."

When the money was counted, Judge Clarke stepped to the front. "I am proud to announce that the collection from the boxes is just one thousand dollars; the check Mr. Bartlow has just given makes the total amount eleven hundred dollars."

Dr. Aiken involuntarily started the Doxology, and every person in the large audience arose. "I want to tell you one thing more in connection with this ten cents," he held it up again when all were seated. "I was discouraged over the outlook for this collection on last Tuesday. I had done all I could and I prayed that God would do something to arouse the members of this church to take an interest in missions, and especially in foreign missions. The coming of Billy Jordan with his ten cents took away my discouragement that day, and it answered my prayer, as the collection this morning proved. There is only one more word—only one thought that is appropriate just here: it is this, 'A little child shall lead them.' The child in this church is Billy Jordan, the newsboy, whose name was placed on our church roll three months ago."

The Program of the Disciples' Congress

From the Secretary's Point of View

BY CHARLES M. SHARPE.

One of our editors facetiously remarked that there is apprehension in the editorial offices lest there should be no problems worth writing about when the Disciples' Congress has done its work. It is conceivable that there will be more problems, rather than fewer, after the Congress adjourns. For sometimes many distinct problems are jumbled together and need to be "unscrambled" before any solution becomes possible. The Congress and the editors working together may reasonably hope to sweep Charybdis off the deck of the good ship, or if not, to neutralize it by turning Scylla loose upon it.

Notice the program subjects and writers. Consider how interesting and practical the themes are and how carefully selection has been made of men to treat them.

Scientific Management in Religion.

"The Principles of Scientific Management Applied to the Work of the Local Church." If you will read up on "Scientific Management" in the periodicals you will find that it refers to a method in the industrial world whereby it is sought to avoid waste of energy by such correlation of means to ends as secures the greatest efficiency. The great exponent of the idea is Frederick Taylor. We are told that "the children of this world are wiser in their generation than the children of light." Should we not profit by this superior wisdom? We are building up some great churches. We need to study conservation and direction of energy for the great ends of the universal Kingdom of God. The subject is to be discussed by two of our greatest experts in church mechanics and dynamics—Ewers of Pittsburgh and Grafton of Kansas City.

Delegate Representation.

The next topic is a controverted one. "Delegate Representation in General Convention for Religious Bodies of Congregational Polity." The point of this discussion lies in the proposition that has been made to unify the activities and interests of the Disciples of Christ by the adoption of some such plan as that now in operation among the Northern Baptists. Dr. W. C. Bitting, an eminent Baptist minister of St. Louis will tell us of the actual working of the plan among his people. Elder J. B. Briney, of Kentucky, will criticize the proposal so far as it relates to the Disciples, unless, indeed, he should be convinced by Dr. Bitting's report and withdraw his objections. Those of us who know Brother Briney, however, do not fear that any such catastrophe will befall. His positions upon this subject are too well grounded in his fundamental attitudes and loyalties. It is likely that in connection with this discussion the report of the committee upon unification will be read, as it is to be presented at Louisville.

The Social Task.

Prof. Samuel Zane Batten will speak at the Wednesday evening session upon the "Social Task of the Church." He has written an able book upon this topic, and doubtless this address will be the "Condensed Milk" and "Beef Extract" of the whole volume. Think how much time you will save by hearing the address instead of reading the book. No, you won't, either. If you hear the address you will read the book.

Otherwise you will probably not even read the book—a total loss. Our own social expert, Prof. Alva W. Taylor of the Bible College of Missouri, will preside over this session and will be likely to say some things in introducing the speaker that will make history for the Disciples. This session will be notable.

Union and the New Testament.

What next? Verily the most fundamental question before the Disciples today, and one that is to be of increasing urgency: "The Problem of Christian Union in the Light of New Testament Study." The Disciples are pledged by their whole history to the advocacy of Christian union. They are pledged by their whole conviction of loyalty to the New Testament as the source from which alone the basis of Christian union is to be learned. Has New Testament study invalidated the Disciples' fundamental conception of what constitutes the measure of Christian loyalty? Does it show that the Disciples have mistaken the proportions of the faith? Does it require readjustments in thought and practice. If so be the Disciples wish to follow closely the mind of

The Disciples' Congress is to convene in Kansas City, April 16-18. Sessions will be held in Linwood Boulevard Church. The exceptionally attractive, well balanced and representative program combined with the favorable location for meeting assures an exceptionally large attendance. Those going from Chicago or via Chicago are asked to communicate with the office of The Christian Century. It is possible to materially reduce the fare if a party of a certain number go together. Regular fare from Chicago is \$10.75.

Christ? This is a discussion we ought all to welcome. We have been forward to try others at the bar of scholarship. We should be willing to try ourselves. Two of our finest scholars have been secured to present this important theme. They will do it fearlessly and conscientiously. Prof. F. O. Norton of Drake University, who in the field of Biblical Greek won his doctor's degree *magna cum laude*, will present the principal paper. He will be reviewed by the brilliant and versatile Burris A. Jenkins of Kansas City. The late Prof. J. H. Thayer of Harvard University is reported to have said that Mr. Jenkins was the best student of New Testament Greek that had passed through the Harvard Divinity School within his memory.

Union and Psychology.

Our next subject falls in the more general field of historical development, and philosophical thought. "Is Christian Union Possible in the Light of History, Psychology and Logic?" History exhibits the factors and forces that have contributed to division. It shows the unsuccessful efforts to reunite the disverged sections of the church. It ought to teach us how not to do it. Psychology exhibits the inner nature and processes of the human spirit, even when directed and controlled by the spirit of God. The bearing of these sciences upon the mate-

rials of our problem should be evident. But where does logic come in? Well, read an article in the American Journal of Theology, April, 1911, upon "The Logical Aspect of Religious Unity," and you will see clearly where it comes in. You will be led to ask for what sort of Christian union may we dare hope. What conception of union will "hold water?" (No reference to baptism intended.) Two men more ideally equipped for this discussion could hardly be found in our entire brotherhood. Prof. S. M. Jefferson, the veteran philosopher, logician and teacher of Lexington, will present the first paper, and Dr. Herbert Martin, the newly elect occupant of the chair of philosophy in Drake University, will present the second. If you are not afraid to do some good close thinking you will enjoy this session immensely.

Union and the Disciples.

At last we reach the climax of the program. "The Essential Plea of the Disciples of Christ in the Light of Their Origin and Aim." It is no injustice to these distinguished speakers that they are reserved for the closing session. It is a confidence reposed in them and a compliment to their ability and influence. We want the crowd to stay to the very last and we took the best plan of securing that result. They will put the finishing touch to this work of unconscious art—this program which, I am now persuaded, the committee built "better than they knew." This last subject will be treated by the two men most conspicuous as representing divergent views upon the particular matter suggested in the title. Our youngest editor, Charles Clayton Morrison, of The Christian Century, whose conspicuous ability as a writer and whose genius as a religious journalist are the admiration of increasing numbers, will read the first paper. Our greatest, most universally beloved, and influential leader of the generation just passing, James Harvey Garrison, will read the second. It may appear to some that this discussion will overlap that of Messrs. Norton and Jenkins, or that of Messrs. Jefferson and Martin. Not necessarily so. This last discussion is one within the scope of a definite and comparatively short period. The three topics are, indeed, closely related, but they are supplementary rather than conflicting.

Eighty Years and More

"Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age, but youth's full bloom.
A ripper, more transcendent youth!
A weight of gold
Is never old;
Streams broader grow as downward
rolled.

At sixty-two life has begun;
At seventy-three begins once more;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four;
At ninety-five
Shouldst thou arrive
Still wait on God, and work, and thrive."

Be True to Thyself

Play no tricks upon thy soul, O man!
Let fact be fact, and life the thing it can.
—A. H. Clough.

An Interview With Rev. J. R. Perkins

From the San Francisco Bulletin

Editors' Note: The problem that a pastor faces when he discovers opposition to his ministry within his own flock is not to be settled off-hand by any outsider, but by himself alone. This is especially true in the case of opposition based on doctrinal disagreement. If the pastor could eliminate himself from the situation, no doubt he would be heartily glad to do so. But to withdraw is to act on one side quite as positively as to remain is to act on the other side. He cannot avoid acting. There is no abstract standard by which he may be judged. His problem is concrete and particular. He must take into account the wider interests of the Kingdom of God in choosing his course. The circumstances in connection with the retirement of J. R. Perkins from the pastorate at Alameda, Calif., are unknown to *The Christian Century*, but J. R. Perkins is not unknown. He is known to us as to the whole brotherhood of California as a man doing God's work in the spirit of his Master. He has always held the confidence of his brethren, having served them in many influential capacities. He was president of their state convention last year. His ministry has been one of great personal sacrifice in the face of many opportunities tempting him away from it. Passionately committed to and a leader in interpreting the ideals of social service he has not for a moment forgotten to sound forth the basic evangelical message of the Gospel. For months the strain of opposition to his teaching and policy has been wearing on his body. At last he was prostrated nervously, and the opposition accomplished its will in securing his resignation. Whether he should heed the earnest pleadings of a large portion of his flock and continue to preach in Alameda it is not for us to advise. But nothing is more clear than that the dictatorial attempt being made by an unfeeling orthodoxy, from without, to crush such men as he from the ministry of the Disciples would be ludicrous if it were not so tragically sad. There are too many of his brethren who have seen the larger vision. And whether they agree with his views or not the great majority of the leaders of the church are outraged at the suggestion that there is not room among us for men of faith like him. The following interview taken from a San Francisco paper contains our only information, which we gladly share with our readers.

"I thought I could do what no minister has ever done. I pleaded to allow conservative and liberal to live side by side. My conceit has broken my back."

Lying on his bed in his home in Alameda, pale and drawn of face, racked with the pain and torment of a complete physical breakdown, Rev. J. R. Perkins, until a few days ago pastor of the First Christian Church of Alameda, told the story of his failure.

I wonder if, when the world's history is finally written, there won't be a chapter—one whole chapter—devoted to the failures? I wonder if perhaps that chapter may not, more than any other chapter in the book, read success.

Church Without Pastor.

The First Christian Church of Alameda is without a pastor. The sermon that was to have been preached on Sunday will remain unsaid and the man who asked only that conservative and liberal be allowed to live side by side, must find another group of people who will permit him to preach as his convictions dictate or must leave the field of his choice and his training.

Though the doctor had forbidden callers, Mrs. Perkins admitted me yesterday to the room of her husband for a few minutes' talk. I wanted to discover just the points of difference between his doctrine and the doctrine of some of the members of the congregation.

He talked in short gasps, too weak to lift his voice above a whisper. There was not one syllable of enmity or criticism of the dissenting members of his congregation, no word of blame, but a sympathetic understanding of their misunderstanding.

Sermon Offended.

"I believe," said Mr. Perkins, "in the great ethical teachings of Christ. Some of my people took exception to a sermon I preached on the atonement. But I came to my conclusions after five years of the most careful study of all facts surrounding the death of Christ." He stopped and I prompted with a question.

"I reached the conclusion that Christ came to his death like any other social leader. I had to surrender my old conclusion. I did not want to but I had to."

"Social forces drove Christ on to his death."

"He had interfered with the temple traffic. The high priestly family was greatly enriched by the system and because Jesus interfered there came a clash with the

authorities. The greatest money panic in the history of the ancient world was on that year. The Roman empire was in a bad way."

What Atonement Meant.

"I said to my wife that the atonement meant just this: The death of Christ saved only as a man was willing to live the things that caused his death—that he died for the very principles of life and we find our own redemption in our fidelity to the things that he would not surrender—the great ethical facts that underlie civilization."

"I hold that no matter what one's profession of religion may be, unless he hold right relations with men he can not hold right relations with his Maker."

"All of Jesus' strife was with those who held wrong relations with men and claimed to represent God."

"I preached what I believe to be the fundamentals of Christianity."

"I found a congregation that was more doctrinal than ethical. The things I said were strange to them. They misunderstood."

"I hold the doctrines of my church at heart—it is not because I have believed in those doctrines less but because I have believed in the ethical teachings of Jesus more."

Didn't Like It.

"I think I offended some of my people when I talked of the failure of institutional religion in congested centers."

"I said that the churches have retreated to a marine view. We in San Francisco know what that means. We send back tardily our missionaries to those we left, but in our very retreating there is something which the so-called masses will remember forever."

"The church touches only the respectable and well-to-do. It doesn't go down into the soul of civilization; it doesn't seek out those who are wretched. It takes no account of the great causes of discontent in the world."

"I know what this discontent is. I went through big cities of the East myself, as a boy. I saw the thousands in want and misery. I slept under a newspaper on the Lake Shore and I know conditions in 1912 are not better than in 1894."

"I'm afraid my ministry has been colored by my knowledge of this discontent. Had I known that my church wanted the doctrinal rather than the ethical Christ I would have stayed out of the pulpit. I tried to fit into the doctrinal type. It would have meant a great deal to my family and to me,

as men count success, but I could not do it."

"If you have an ethical sermon it is going to come out, even when you are preaching doctrine. It seems that forces are in play to make the churches accept the dogmatic Christ while the people are seeking and hungering for the ethical."

Was Misunderstood.

"They have quoted me as being a disbeliever in baptism. There again I was misunderstood. I was friendly to the theory of accepting those who came from other churches without baptizing them. I said I would refuse to baptize one who came from another church if he thought his form of baptism valid. I said that immersion in that case would mean merely getting him wet. From this day they thought that I did not believe in baptism. It is because I tried to point out that a principle, not a symbol, is the issue in modern life. I said that baptism has no significance to the man on Market street, and in the Mission, who is grappling with the elemental things in life. The form of baptism is not an issue with him. It has gone through all my denomination that I do not believe in baptism."

Why He Resigned.

"When I found that members of my congregation were opposed to me, I resigned rather than drag the church through the muck of a fight. When I resigned a month ago the board refused to accept my resignation, but my resignation is final now and half the board has resigned with me."

"This Sunday I was to have preached on the 'Wards of the Nation.' I am afraid that sermon would have offended them, too. When I told them that the church should turn out the man who worked children in factories rather than the drunkard, I am afraid I displeased them."

"But that sermon will not be preached now," he said with a pitiful attempt at a smile.

Has No Plans.

When I asked about his plans for the future Mr. Perkins said:

"I don't know. If it were not for the wife and the tads I would not worry. The difference between the Christ which I have today and my old Christ is just the difference between an abstraction and a reality. I have never had so much religion in all my life as I have this afternoon."

The conceit of this man was merely too great a belief in the breadth of mind and heart of his fellowman. It was his faith that broke his back.

Our Readers' Opinions

Practical Christianity

January 1, 1907, the E. P. & S. M. R. R. changed the division point from Alamogordo, N. M., to Carrizozo, changing the homes of 500 working people in one night. Carrizozo was then only a desert station and watering tank. The surrounding country is still a barren desert. When I arrived a few months later, I found two churches organized, and several others trying to organize.

The most conservative people know that the town was as large as it would be for several years. After talking to Mr. F. J. Sager, a Congregationalist, Mr. Humphrey, a Presbyterian, and several members of the Disciples' Church, we decided that it would be impossible for the town to support more than two churches; so we decided to go in with the Baptists or Methodists instead of helping to organize five churches.

The Baptists refused to take the Disciples in except by "experience and baptism." I then put my letter in the Methodist Church and did all I could to get members of all Protestant churches to come in with me. The Baptists then had no Sunday-school, and the Methodists had an average attendance of only twenty. Our preacher was only getting \$30 a month, which was much more than he was worth. While within a few weeks we had increased our Sunday-school to 125, with an average attendance of 80 to 100. We soon secured a first-class preacher, to whom we easily paid \$100 a month.

I lived in the town one year, during which time our church was a great social and religious center—a greater power for good than five small churches could possibly have been. I see from the local paper that the Methodist Church is still very active and progressive.

We asked or expected nothing from the Methodists when we united with them, but a united effort to advance the cause of Christ in the town. Yet I saw a few weeks ago that the revised charter granted by the state of New Mexico stipulated that the trustees were to be composed of five persons, two of whom were to be Disciples.

From all sides predictions were made that a union church would soon die. And many, of all churches, who had spent most of their time fighting the other churches, instead of Satan, would "have no part in such an unholy alliance." But "the people had a mind to work." And they worked for God and not for the church. God blessed us in our work. And when I left there, universal love and respect had completely replaced that old feeling of doubt, jealousy, and malice.

Since I have been thrown into closer association with other denominations, I have come to believe that they are as good Christians as we are. That they are really as anxious to unite their forces for Christ's work as are the Disciples, and are willing to make as much sacrifice to advance Christ's kingdom as we are.

I had been reading the Christian Standard all my life up to the time I went to New Mexico. But since then, nothing has weakened my faith so much as reading the Standard. When I read that so many of our biggest preachers say that my co-laborers in New Mexico, my wife, and many of my consecrated friends and relatives have not been baptized and are not members of the Church of Christ, and so are not sure of the kingdom of heaven, I sometimes feel like renouncing the whole church.

But then, when I read of the crying needs of the heathen in one column of the Stand-

ard, and in the next the attack on the F. C. M. S. for not recalling Brother Sarvis simply because they do not believe in all the practices of the church that sent him, I realize that the devil does his best work when he can work through followers of Christ. And I ask God to help my unbelief, and He helps me see that in these matters, it is the devil and not Christ that often speaks through the Standard.

I love my church, its traditions and leaders. But I love my Christ better, and should be more anxious to build up His cause than the Disciples' Church.

Your paper is doing a great work, and will be appreciated more and more as time goes on. B. B. BAGBY, A. D.

West Point, Va.

Agitation, Then Action

Editors Christian Century: I have for some weeks watched with considerable interest the discussions in your paper regarding the fellowship question. You express much surprise at the refusal of many to stand under your six propositions, but I am not in the least surprised. There are, doubtless many, scattered here and there among us, that have caught the broader vision, and are ready and anxious to take a forward step, but the rank and file, and with them most of the leaders, are by no means so forward. Agitation may be carried on for a time, but there comes a time when action must take place, and then tremendous consequences, and many very surprising ones, are suddenly seen. If the Disciples are not spiritually minded enough to enter heartily into the fellowship proposed for the missions in India, how can we hope to enter such a fellowship at home?

Now, as far as the end is concerned, I am with you, and hope that a broader spirit may soon be manifested in all Christian people. Did not "Raccoon" John Smith receive Barton Stone and his followers in the early history of the Disciples, granting the validity if each one's baptism, whether by sprinkling, pouring or immersion? Had more of this spirit been manifested afterward, what a world of debate and bitterness of feeling would have been avoided. And did not W. T. Moore stir up considerable commotion in our Foreign Society, because he started in to preach for a congregation in London made up in considerable part of unimmersed Christians? And was not L. H. Jameson and some other sent over to report on this matter? (If I am in error in cases just cited, I wish you to set me right.) How much better for us to come together, and permit Jesus by his Spirit to reveal the truth in this matter in his own good time. Paul exhorts the Philippians to be like-minded as many as were perfect; and wherein there were differences the right would be revealed by God. Why not rely upon such an outcome in this case. For twenty-five years the position of the Disciples has seemed ridiculously inconsistent. The article by Ellis Barnes is right to the point on this question.

Sterling, Ill.

CHAS. A. STEVENS.

A Vital Question

Editors Christian Century: We owe you a lasting debt of gratitude for raising a most vital question. I rather thought I knew the position of the Disciples, but I confess, if Brothers Spencer and Tharp hold representative views, then I was mistaken. I rather think, however, that these men did not even fairly represent themselves when they "protested." Indeed, no man ever does when in the spirit of remonstrating.

I heard one of our greatest evangelists preach his initial sermon for a meeting the

other night. Did he really mean it when he urged all the Christians and their churches to coöperate in the meeting, or do you think he viewed them as these other men do? I am sure this man recognized the other churches as belonging to Christ.

Okmulgee, Okla.

R. W. CLYMER.

Lamentable Utterances

Editors Christian Century: I have been closely following the writings pro and con in The Century, and it is the only journal that voices my sentiments in regard to union and our attitude toward members of the various denominations. I am proud of The Century and want to say you are rendering a great service and one very badly needed. But for The Century's clarion call to practice union, I fear we would have degenerated into the hard legalism of a sect; in fact, just such lamentable utterances as those recently made by I. J. Spencer and Z. T. Sweeney indicate that deterioration has already begun. Mr. Spencer has embarrassed every one of us working for union, and I think should resign from the Unity Commission, for he will do more harm than good in that position. The Disciples should repudiate this extreme sectarianism.

Stockton, Calif.

J. K. BALLOU.

Letters to the Editors

Editors Christian Century: Enclosed find draft for \$2.50 for which please renew my subscription to The Century and enter this new name on your list. You need not send me any commission. I thoroughly enjoy the spirit of The Century, and shall be glad to send you subscriptions whenever possible. Gladly do I count it a pleasure and special fellowship to wish you abundant success and Godspeed.

Editors Christian Century: "Let me protest!" Let me protest against your too generous disposition to impute to men a greatness of soul of which they resolutely remain incapable. These times try us sorely. Shall we be able to remain "one body" of communicants? We most surely are not "one spirit." With burdened heart for our inhospitality, I am, gratefully yours.

Editors Christian Century: Here is hoping you will pass safely through the troubled waters between Scylla and Charybdis. Your progressive spirit will, of course, win out in time.

Editors Christian Century: I am enjoying The Century very much. You are doing constructive work even if it is "divisive" in the eyes of some.

Likes Dr. Ames' Book

The Bethany Press, Chicago, Ill., Dear Sirs: Last week I ordered The Divinity of Christ by Edward Scribner Ames from you, having seen and liked a book notice of it in The Standard of Chicago. I am more than pleased with the book. The chapter on "Why I Am Not a Unitarian" is of itself worth the price of the book. The whole volume is the best constructive statement of the liberal position in religion I have yet seen. I am only a layman, but have been a religious liberal for some years and as a Sunday-school teacher have endeavored to set forth the fundamental of our Christian religion as a life. I have enjoyed these sermons of Dr. Ames so much I am enclosing express money order for \$2.25 and wish you to send me three more copies as I wish to give them to friends. WILLIAM R. DAVIS.

Flint, Mich.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

ART IN THE PUBLIC SCHOOLS

All writing was originally pictorial, and our modern systems can be traced back to such a parentage. The mind of the primitive man was reached by the object in picture or in symbol. Religious truths were also impressed on the race in the dawn of history by the object lesson and the type—men were taught the spiritual and invisible by the things that were seen. The Jewish people in the time of Moses, and for many generations after Moses, were not able to grasp pure and abstract ideas of the Deity, so there was given to them a religious ceremonial, rich in rite and emblem, by which the great truths of their duty to God and man were taught to them; it was a religious kindergarten for a race in its religious childhood.

Value of Object Lessons.

The mind of the child can be best reached by the same means as that of man in the childhood of the race. The kindergarten has made this old truth new by applying it to modern methods of education—it has emphasized the value of the object lesson, as a means of impressing truth and knowledge on the brain and heart. We are all learning that the eye is as noble an organ as the ear—that it is one of the great thoroughfares from the outer world to the inner man. Modern education recognizes this principle in the wealth of illustrations in text books and in the maps and charts and figures that are used to supplement the spoken and written word. The growing vogue of the stereopticon, the balopticon, the moving picture, shows a growing appreciation of this effective avenue to the mind.

Value of a Beautiful Environment.

But while there is this general recognition of the value of the picture and the illustration, that does not necessarily mean a perception of the value of art in education. In the doctrine of evolution great emphasis is laid on environment as a means of growth and uplift to the species. The Greeks taught the importance of beautiful surroundings in exerting an elevating influence on all citizens of the republic, and the high artistic and intellectual type thus produced has made the "glory that was Greece" a perpetual possession for all ages. We have been slow to discover the value of environment in the educational life of our land. Until recently utility was the sole watchword in our school architecture. When we number the vast sums spent on school buildings it seems but little to ask that the forbidding, barn-like structures that we know so well should become obsolete. Good proportions, graceful lines, and harmonious colors cost but little more than bad proportions, awkward lines and ugly colors. There is coming to be an almost universal demand for more artistic school architecture.

Interior of School Rooms.

And coupled with this desire for pleasing exteriors is a call for something more in the interior than blackboard and blank wall. The open heart of the child is the place to implant lasting impressions of the beautiful—we cannot estimate the effect of lovely and noble surroundings in shaping its plastic mind. A bare, barren city school room, in a crowded, tenement house district, was taken by a little band of women and thoroughly cleaned and disin-

fected; the walls were painted a soft red, and a few good pictures were hung where all the pupils could see them. The joy and surprise of the little folks was so evident that the teacher told them they could write her letters about it. "Dear teacher," wrote one, "I promise you never to stick pins into Tommy any more." Another said, "I won't play hookey again all this year," and a little girl wrote, "I will ask my mother to let me wear my good dress tomorrow." These children came from homes where there was no vestige of beauty, and their appreciation of the new environment showed that the love of lovely things is a divinely implanted instinct in the soul of childhood. The children of the poor, even more than those of the rich, have a right to beauty in the school room as their natural privilege.

Need of Education in Art.

Wonderful as has been the advance in educational methods in the past quarter of a century, yet sufficient stress has not been laid on education in art. As a nation we are lacking in the aesthetic instinct; our cultured class, of course, is not altogether lacking, though many who claim to belong to the elect are amazingly ignorant of artistic matters. An educated American traveling in Italy wrote that he was always oppressed by the consciousness that his hack driver knew more about art than he did. We regard the people of the far East as our inferiors, yet many of them are superior to us in the instinctive sense of what is good in certain kinds of art. The Japanese have an inherited appreciation of artistic line and grouping that far surpasses ours. Some of the oriental nations have their sense of color so trained that they can discern over twenty different shades that are invisible to most of us—and we see the exquisite product of this educated sense of color in their rugs and shawls, that are true works of art.

Artists are Seers.

The training of the artistic side of the child's nature not only conduces to true culture, and enables him to perceive what is good in picture, or statue, or engraving, but it opens his eyes to the beauty of God's world. Many of us might truly utter the prayer of the blind beggar, "Lord, that I might receive my sight." The great artists are seers who reveal the wonders of nature to us, and the study of their masterpieces are open doors to new world's of delight. You see a splendid sunset, and perhaps give it a fleeting glance and say "How fine!"—and pass on. Study one of Corot's pictures of sunset, until it is photographed on your mind, and he will reveal a new glory of evening to you. You see the earth in shadow, with creeping mists, its gay greens changing to dull grey; you see the western sky glowing with golden light—and, somehow, the pensive sadness of the dying day is tempered with the thought, though the earth may be in shadow, the heaven is full of light.

Or, take Jules Breton's "Song of the Lark," that simple picture of the peasant girl in the early sunrise on her way to her work, pausing to listen to the invisible songster, who pours out his heart at heaven's gate; and as you mark the ineffable rapture on

her upturned face, you catch a new revelation of meaning in bird song—and bless the goodness of God that this humble working woman has her heritage of beauty to brighten her lot.

Or, take examples of English and American landscape art, and you discover new beauty in wood and hill and stream, and feel fresh longing for them. And who can question that any "impulse to the vernal wood" is gain in this city-loving, money-getting generation! The true artist of nature is its poet and prophet, as well as its painter; he makes us consider the glory of earth and sea and sky, the birds of the air, the lilies of the field, and sheds so divine a light over all that we see "every bush afire with God."

Beauty of Common Things.

And how the artist's skill reveals to us the beauty of common things! One might go along a country road, and see a man sowing seed, and like Peter Bill, see naught else; but Millet finds in that homely sight a vision of the heroism and dignity of toil; in his "Sower" he shows us a shadowy figure, rushing across the field with rhythmic motion, scattering grain—doing his appointed task in life with all his might, and no less a hero than a soldier sweeping over the field of battle in a cavalry charge. Or mark the two figures in Millet's "Angelus," pausing in their work to pray, with bared heads, surrounded by all the rude implements of their daily labor, and learn that the humble, worshipping heart can uplift itself to God in the open field, as well as in the quiet cloister or stately cathedral.

And is there not a sense in which art can uplift our ideals of citizenship? Noble examples of historical art, whether of incident or portrait, cannot fail to appeal to the imagination, and rouse the spirit of imitation so strong in the young. The young boy of Vermont, seeing each day the statue of Ethan Allen, had his daring deed photographed on his mind, and became fired with the desire to serve his country as did that soldier of the Revolution, and from those boyish dreams was born the hero of Manila Bay.

Art and Morals.

Every now and then, notes of alarm are sounded in regard to the failure of our system of public school education to train the moral nature of the child. Our present interpretation of the doctrine of the separation of church and state seems to forbid formal religious teaching in our public schools and state universities which are supported by general taxation. As yet, efforts to introduce the Bible, which contains the purest code of morality in the world, into the course of study have been unsuccessful, and we recognize the difficulty of adequate moral training without the Good Book as a basis. Since we cannot use it as a text book for systematic ethical teaching, it seems imperative that every avenue to the higher nature of the child should be utilized by the Christian teacher. I believe that wisely selected works of art furnish a means of appeal to his moral being. By keeping before him pictures, at once beautiful and uplifting, he is helped to carry out the divine precept, "Whatsoever things are pure, whatsoever things are lovely, think on these things."

Philosophers have vied with each other in telling how the thoughts color the character. I fear we do not lay sufficient stress on the

necessity of photographing on the sensitive plates of the young mind pictures of uplifting loveliness; we cannot estimate the power they may have to overcome ugly and evil imaginations. I do not claim that artistic culture is by itself a moral agent; I only claim that by the wise use of it—the use of the good and true and beautiful in art—it can be made a means of moral growth. For beauty is of God. The expressions in the Holy Book, "The beauty of God," "The One altogether lovely," "The beauty of holiness," are not idle words; and as we have a truer vision of the beautiful in nature, in life, in character, so is our inward vision of duty, of service to God and man quickened and ennobled.

As we thus enrich the child's mind with good and beautiful thoughts, and impress on his heart good and beautiful pictures, we send him forth to his appointed task in life more "thoroughly furnished unto every good work."

I. W. H.

Woman's Doings

—Miss Eloise L. Calihan, who is said to be the only woman in Minnesota who really knows practical politics, after more than ten years of retirement from active politics has taken charge of the Taft campaign in Minnesota by installing herself as "chief" of the local Taft headquarters in St. Paul.

—Miss Mary F. Ledyard, for the last fourteen years kindergarten supervisor of the Los Angeles public schools, is preparing to leave for China to install a complete kindergarten system in the new republic.

—Miss Beatrice Harraden, whose "Ships That Pass in the Night" was so clever, has finished a new novel, her only book in the last four years. It is called "The Trackless Way," and is a story of so-called failures who work out their own salvation in curious ways. During the last few years Miss Harraden has been devoting herself to the suffrage cause and has given much money to it besides her personal services. Indeed, she has almost sacrificed her health in her great zeal. She has sold suffrage papers at street corners, marched in processions, spoken at meetings, written one act plays and produced them herself, and sold programs and suffrage literature at the entertainments where they were given.

—"The German woman is the champion housewife of the world," says Baroness Agnes von Schlegel, an American woman, who was married to a German nobleman and has lived in Germany fifteen years. "The American woman," the baroness said, "is too fond of clubs and diversions that are outside the home; the German woman finds her chief pleasures in the home. The American woman thinks too much of her club and too little of her home. To increase her power as a mother, a wife, and a home-maker, she should give the most of her thought to the home." The baroness may be right, but we are willing to inform her that if the American woman was not so fond of the foreign titles that go with English dukes and German barons, she would seem better and more wholesome and sensible in every way.

—A daring Danish woman explorer, Mme. Demant-Hatt, a graduate of Copenhagen University, has returned to the Danish capital after many months' sojourn among the Lapps—that strange race of the far North, the members of which have kept their race pure and their customs unchanged for untold generations.

—Miss Grace Anna Lewis, for many years famous as a naturalist, died at her home in Pennsylvania recently, aged 90 years. She was active in the management of the underground railroad before the Civil War and sheltered many fugitive slaves at her home in Kempton, Chester County, Pa. Miss

Lewis was the author of many charts on botanical and geological subjects and a series of fifty paintings of Pennsylvania forest trees made by her and exhibited at the World's Fair in Chicago were bought by the state and won prizes at the St. Louis Fair. She also won a prize for her exhibit at the Centennial in 1876.

—Mrs. Sun Yat Sen, wife of the Chinese who was head of the successful revolution and who resigned the office of first president of the Chinese republic in favor of Yuan Shih Kai, is a very attractive little woman. A writer for the London Daily Mail describes her thus: "Just a dainty little lady with sweet, smiling face and a grace and charm that make willing slaves. The simple robe of pure white threw into strong relief the clear, olive tone of the complexion and the glossy black hair unadorned and smoothed back from the shapely forehead. Mrs. Sun Yat Sen might be a beautiful nun if her face did not shine with the happiness that is of

this world also."

—Miss Alice M. Robertson, postmistress at Muskogee, Okla., is said to be the highest paid woman in the United States postal service. She receives a salary of \$3,300 a year. She is fifty-six and a native of Oklahoma. Her parents were missionaries to the Indians in the Indian Territory.

—Mrs. William Post, a sister of Mrs. Frederick W. Vanderbilt, has adopted the Catholic faith. She was formerly an Episcopalian. The well known Jesuit, Father Vaughan of England brought about her change in religious ideas.

—Leona Mary Jewell has gone to China, where it is said she is to take an officer's position in the revolutionary army. It is even said that she is to be a captain and command a company of men. Miss Jewell, whose Chinese name is Sue Yi Yat, is the daughter of a Chinese merchant in Portland. She was born in that city and educated in the Oregon public schools.

Boys and Girls

Mr. Can't and Mr. Can

Oh, Mr. Can't from Mr. Can
Is a very different sort of man,
For Mr. Can, he always tries;
And Mr. Can't, he always cries.
Now, Mr. Can gets many a blow,
But he gets the best in the end, you know.

While Mr. Can't gets nothing at all,
For he's down too low to suffer a fall,
Oh, Mr. Can gets up with a grin,
And he says: "I'm bound in the end to win."
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot
Why some can win and some cannot.

Oh, poor Mr. Can't! He never knew
The secret I'm going to whisper to you—
That you can win if you only try,
And you certainly can't if you only cry;
And that is the reason why Mr. Can
From Mr. Can't is a different man.

—Herald and Presbyter.

The Three Happy Pumpkins

The three pumpkins grew on three neighboring vines, and from the day they came into the world blowing their golden blossom trumpets, each of them fairly beamed with happiness and self-satisfaction. They liked the rich soil into which their roots ran deep; they liked the sun and the rain; they liked the hoeing and the tending the farmer gave them, and they grew and grew.

While the first was yet green, Dick came along with his jackknife and scratched two words on the rind: "Dozyville Fair."

"O," thought the pumpkin, "what a great end I am born for!"

Neither sun nor wind nor rain could remove those magic words. They grew as the pumpkins grew, and finally they stood out in rough, gray-green lines on a broad yellow background; for the pumpkin had grown as big and round and golden as the harvest moon that shone down upon him at night.

To the Dozyville Fair went the pumpkin. He hobnobbed with monstrous beets, curly-leaved cabbages, pink celery, giant corn, and a wonderful rutabaga pig with wooden legs and black shoe-button eyes.

Finally a blue first-prize card was pinned to the fortunate pumpkin's back, and everybody that came along stopped, looked, wondered, and said: "My! what a big, fine pumpkin!"

And so the first pumpkin was very, very happy, too, because he thought the very best thing that a pumpkin could be was a premium pumpkin.

The second pumpkin grew even bigger than the first, but he was not round and golden like the harvest moon. In fact, he was rather long and green.

It was at twilight that Teddy stole into the field, and with his sharp jackknife and practiced hand gave him eyes and a nose and a mouth that seemed about to burst into a tremendous shout. His seeds were neatly scooped out through a hole in his back and a candle set to light up his empty interior. In short, he became a Jack-o'-lantern—the very next thing to a boy.

Teddy looked at Jack and giggled. Then he started off and made the round of the houses where his playmates lived, and at every one Jack bobbed up impishly at a window. Sometimes the little girls and the little boys were scared of the flaming face at first, but always the next minute they ran to the door shouting and gave chase. It was great fun for Teddy, for he did not get caught once.

And so the second pumpkin was very, very happy, because he thought the very best thing that a pumpkin could be was a Jack-o'-lantern.

And what was left for the third pumpkin? Well, this great yellow pumpkin belonged to Dolly, and grandmother made it into pie. It was a wonderful pie. It was deep and spicy and rich, with a melting crust and a sugary golden-brown top. It was big enough to cut a piece for two great-grandchildren, nine grandchildren, and five children, as well as for grandfather and grandmother themselves; for it was baked in a great, bright, square iron dripping pan. Dolly and Teddy and Dick and all the great-grandchildren and grandchildren and children, and grandfather, too, declared that it was the best pie grandmother ever made. And grandmother laughed, she was so pleased.

And so the third pumpkin was very, very happy, too, because he thought the very best thing that a pumpkin could be was a pumpkin pie.—Dora Reed Goodale, in *Little Folks*.

—Mrs. Rose Klohrer, who bought the home of the late President William McKinley and converted it into a public hospital, has added a much larger building in the rear of the original house. Within a few months after it was opened as a hospital, the demand for room became so great that Mrs. Klohrer decided to construct the new building for hospital purposes and preserve the McKinley house as a home for nurses. The new structure is of yellow brick, five stories high, modern and complete in every detail.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Olney Church is in a meeting with home forces.

The meeting at Carterville has already resulted in 37 additions.

Windsor Church, E. U. Smith, pastor, is planning to build a parsonage in the near future.

The meeting conducted by O. P. Wright of Mechanicsburg, at Dawson, closed March 11 with 22 added to the church.

Hamilton Church with J. Ross Miller, minister, is steadily growing. Six new members have been received recently.

First Church, Decatur, received nine new members recently. The March offering will exceed that of the past two years.

The observance of decision day at Heyworth Church resulted in 22 additions, including 17 adults.

A. E. Smith, until recently an editor of the Mt. Carmel Register, has entered the Disciple ministry, and accepted a church at Columbus, Ind.

Atlanta Church voted to begin plans for the erection of a \$20,000 edifice, to be built somewhat after the style of Bloomington Centennial Church.

Robert A. Sickles, pastor of Illiopolis Church, delivered an address before the Loyal Men's Class at the annual banquet, Waynesville, March 7.

The foreign missionary offering of Jacksonville Church, Clyde Darsie, pastor, amounted to about \$700 when first taken. The offering is not yet closed.

At last report there had been 56 additions, all but nine by confession, in the meeting conducted by C. L. Organ at Rock Falls, where Roy A. Miller is pastor.

Churches of Mt. Pulaski are engaged in a union meeting, being held at the opera house. The attendance is good and a number of conversions have been reported.

W. L. Saunders of Litchfield preached for Mason City Church Sunday, March 17. The reception tendered new members of this church on the 14th was largely attended.

Tallula Church, where C. E. French ministers has closed a 21 days' meeting conducted by Evangelist Lew D. Hill, of Decatur, and Clinton B. Knowles, of Pawnee City, Neb., with 15 additions.

T. L. Cummins began his second year with Catlin Church the first Sunday in March, at an increased salary. The church has a membership of 148, and on a recent Sunday morning 80 per cent of the members were present.

The Sunday-school Institute held at Litchfield, Union Avenue Church, had an attendance

of over 800. This church, of which Charles W. Ross is pastor, has undertaken organized relief work this winter, in order to properly minister to those in need.

The meeting at Raymond, conducted by A. W. Crabb, of Brazil, Ind., closed March 3. There were 64 new members added, and greater interest is being manifested by old members. C. Floyd Shaul was recently called to the pastorate of this church.

William B. Clemmer has entered the third year of his ministry in Rockford, Central Church. The week before Easter he will hold a decision meeting. The congregation, with heroic faith, has voted to secure the \$10,000 necessary to make the new building possible, by October, 1912. Almost \$6,000 is already pledged.

Illinois has had a representative on Team No. 3 of the Men and Religion Forward Movement, in Raymond Robins, of Chicago. The Survey says: "Mr. Robins has stirred two score cities with his ringing message on the religious basis for social service. The clearest and strongest note in that message is the showing as to the paramount importance today of the industrial problem—of the growing, world-wide demand for democracy in industry." The Survey of April 6 will have generous selections from Mr. Robins' address—sermons on Social Service. In this same issue, Jane Addams will begin her volunteer work as associate editor, discussing current events.

Secretary's Letter.

D. Logan, Jeffersonville, is available for two half time places by April 1.

Geo. W. Wise is greatly pleased with his new work at Lincoln and the church gave him and wife a hearty reception March 13, 250 present. One addition last Sunday.

W. T. Walker of Robinson is holding his own meeting, 14 added first two weeks. Fine interest.

Frank L. Davis of Waynesville has time for a meeting or two at once. He has had considerable experience in evangelistic lines.

Thirty additions last Sunday in the Gilliland-O'Neal-Livingstone meeting at Kankakee, and it is just getting a good start. Mr. Gilliland has open date for April and May. Address him at Clinton, Ill.

J. I. O'Neal is doing a fine work at Obolong, having increased the membership 50 per cent in about a year.

Ellis Gish has been called to continue his work half time at Kilbourne. He is doing well there.

W. B. Oliver, Hillsboro, Ky., has accepted a call to Cuba and begins April 1. Welcome.

The Mackinaw Church, J. W. Street, minister, has had 20 additions recently, 17 baptisms. The work prospers right along.

Frank E. Welton of Mason City has taken the work half time at Kenney and will move there soon. He is open for another half time place.

De Land has called J. H. Stambaugh of Mt. Vernon to begin April 21.

Payson has extended a call to their pastor, R. V. Hughes, to continue with them another year. They are working to make both Bible school and church front rank.

Men, be active for the nomination of county local option candidates for the legislature, April 9. There has never been a more important crisis in all the history of temperance work in Illinois. Get every local option voter to the polls. Farmers are apt to think they are too busy in their farm work to go to the primaries. A large majority of the "stay-at-homes" are local option men, and that is where we lose out, our fellows are not sufficiently interested to leave their work an hour or two and go to the primaries. Watch "The American Issue," Illinois edition, to see who are the local option candidates in every district. Vote together on this issue on April 9, regardless of party politics. That is the way the saloon wins. Let us learn wisdom.

J. FRED JONES, Field Secretary.

W. D. DEWESEE, Office Sec'y-Treas.
Bloomington, Ill.

First Church, Bloomington, to Celebrate Seventy-fifth Anniversary

Fellowship Week.

Beginning Sunday evening, April 7, with address by Rabbi A. J. Messing, on "The Contribution of the Jewish Faith to the World." Addresses each evening during the week, by representative men of the various Christian communions. Rev. J. I. Bergstrand for the Lutherans, Dr. J. W. Elliott for the Presbyterians, Dr. Bushnell for the Congregationalists, President Kemp for the Methodists, Dr. J. L. Jackson for the Baptists (Catholic representatives to be announced later). Sunday evening, April 14, A. C. Smither for twenty-one years pastor of the First Christian Church of Los Angeles, Cal., now of St. Louis, will conclude the series with an address on "The Contribution of the Disciples to the World."

Anniversary Week.

Sermons by George R. Southgate, former assistant minister of the First Church, Stephen H. Zendt, minister of Second Church, and Milo Atkinson, minister of Centennial Church. Eureka College (night), with address by Dr. Underwood, the newly elected president of that institution. Lecture by Archibald McLean, LL. D., president Foreign Missionary Society, on "Thomas and Alexander Campbell." Pioneer night—address by N. S. Haynes of Decatur, on "Heroes of the Faith in Illinois."

Anniversary Sunday, April 21, 10:30 a. m., union services of First, Second, and Centennial Churches. Seventy-fifth anniversary sermon by the pastor, Edgar DeWitt Jones. Evening address by James H. Gilliland, on "Twenty-five Years of Religious Life in Bloomington."

Decision Week.

Preaching by the pastor each evening. Full announcement of topics later. Sunday, April 28, Decision Day in Bible School. Address by Hugh Cork, secretary Illinois Sunday-school Association. Decision services conducted by pastor. Sermon at morning worship by Mr. Cork; evening sermon by the pastor.

Former Ministers.

Only four of the former ministers of the church are living. Of these, J. H. Gilliland

will have a prominent part in the celebration, and H. D. Clark, whom Mr. Gilliland succeeded, will be present, if it is possible for him to leave the bedside of a son who has been very ill for weeks. Mr. Clark is located at Mt. Sterling, Ky., whither he went from Bloomington. William Ross Lloyd, also formerly ministered to this church and will send a letter to be read at the anniversary. J. H. McCollough of Santa Cruz, Cal., is another former minister of the church who will be represented by a letter at the anniversary.

Chicago

An event of signal importance in the educational progress of the Disciples is the announcement of the call of Prof. Charles M. Sharpe, Dean of the Bible College at Columbia, Mo., to the position of assistant professor of systematic theology in the Disciples' Divinity House of the University of Chicago. Professor Sharpe has accepted his election and will move to Chicago next June, thus assuming the duties of his new position at the opening of the summer quarter. During the absence of Dean Herbert L. Willett in the Orient next year he will serve as acting dean of the Divinity House. Professor Sharpe's work as instructor and dean in the Bible College at Columbia has extended over a period of nine years. He has been active in



Professor Charles M. Sharpe.

building up there an institution of light and power for the training of ministers and the teaching of religion among college students. It is well known that the great prestige and efficiency of that institution has been due to his personality and activity more than to any other single influence. Among the churches of Missouri he has been the symbol of the highest educational ideals. The trustees and faculty of the college and the Missouri brethren regret his relinquishment of that work. But all agree that he could not do otherwise than heed the call to the greater opportunity afforded by the Divinity House. This institution is the only attempt made by the Disciples to provide a comprehensive system of graduate instruction. Every advantage afforded by the thirty million dollars endowment of the University of Chicago is put at the disposal of the student in the Divinity House. In addition to the faculty of the Divinity School, the faculty of the Divinity House now consists of Dean H. L. Willett, Ph. D., Prof. C. M. Sharpe, Prof. Errett Gates, Ph. D., besides Professors Ames and MacClintock of the University faculty. The trustees of the House are taking hold of their task with energy and vision. The purchase of an additional fifty feet of ground adjoining the present lot, as announced recently in *The Christian Century*,

indicates that it is the purpose of the board to build a home for this school worthy of its ideals and of the Disciples, as well as appropriate to the noble buildings of the university of which it is an integral part. Prof. Sharpe is a graduate of the University of Kansas, and will soon receive the Ph. D. degree from the University of Chicago, where his advanced work in systematic theology has already won distinction. In the promotion of both the material and academic plans of the Divinity House Prof. Sharpe will take active leadership.

Eureka College

The students of Eureka College have inaugurated a movement which is adding great encouragement to our campaign for the enlargement of the school. On the evening of March 6 a mass meeting was held in the chapel under the direction of the Boosters' Club. The meeting was called for the purpose of generating enthusiasm and outlining plans to help raise funds for the new gymnasium.

The president of the Boosters' Club, Hugh R. Davidson, was instructed to appoint a Steering Committee, to take charge of the new campaign. This committee consists of Paul Million, W. H. Fonger and C. C. Haradon. President C. E. Underwood and myself are advisory members of the committee. The committee has outlined the campaign with such care and has officially announced the purpose and plans of same. The campaign was formally opened March 19, and will run twenty-five days. It is the expectation that \$15,000 will be raised during this time toward the new gymnasium.

It has been announced in the columns of this paper that part of the campaign for the enlargement of Eureka College for the next three years is \$45,000 for buildings, \$25,000 of this to go toward a new gymnasium. If the friends of the college will rally to the call of the student body at this time, and assist them in getting the first \$15,000 within twenty-five days, it seems to me it will be an easy matter to bring the gymnasium proposition to a consummation soon. Friends, former students alumni of the college everywhere ought to fall in line with this movement and assist us.

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Church Life

Charles G. Stout has resigned the pastorate at Paonia, Colo., and will enter the evangelistic field.

B. L. Wray, one of the evangelists under the American society will take the work at Gary, Ind., for the present.

It is reported that John L. Brandt is to become the minister for the Seattle University church.

H. H. Webb has already had over a hundred additions at his meeting in his home congregation at Portland, Ind.

E. V. Huffer, pastor at New Holland, O., has been called to the pastorate at Grand Junction, Colo.

The rural church building at Siloam, Ky., which had stood for years as the pride of the community was recently burned to the ground. There was no insurance.

A. Zink of Colorado Springs, Col., has been called to the pastorate at Plattsmouth, Neb., a pastorate he held five years ago.

There were 102 additions in the meeting at South Bend, Ind., held by the Wilhite company. A meeting is in progress by the same team in Mishawaka.

R. R. Hamlin has accepted a call to the pastorate at Johnson City, Tenn. Mr. Hamlin has been at Wichita Falls, Tex., for some years.

Following up the Billy Sunday meetings with an evangelistic campaign, the church at Canton, Ohio, has already had over 1,000 additions.

Frank A. Higgins, assisted by Miss Ethel Easterly as leader of song, recently held a good meeting in his home church at Tonawanda, New York.

The church at Palestine, Tex., has called L. B. Haskins, of Baltimore, Md., to the pastorate. Palestine is the scene of the labors of L. D. Anderson, who built a splendid building there.

S. B. Braden has just closed a very suc-

cessful meeting at Edon, O., assisted by home forces. The direct results of the meeting were 24 additions.

At last report there had been 103 responses to the invitation in the Olson-Moss meeting at Corvallis, Ore., H. H. Campbell, minister.

J. R. Perkins, who resigned from the church at Alameda, Cal., has been reported seriously ill on account of the nervous tension due to the trouble through which he passed.

Albert Nichols, pastor at Winfield, Kan., has been called to the pastorate of the Abilene, Tex., church. Mr. Nichols was formerly pastor at Plano, Tex., and is well known in the state.

Pentwater, Mich., the place where a colony of Disciples go for the summer, has a growing church. They recently had a meeting which will result in nearly forty additions to their number.

The Central Church of New York has introduced an innovation that ought to be copied. They have a "Guest Book" where visitors are asked to sign their names and give their addresses.

Claire L. Waite is preaching a series of sermons in Cincinnati on the religious significance of various parts of the pageant that is being given in connection with the great missionary exposition.

The Magnolia Avenue church Los Angeles, Cal., will be supplied by J. K. Shellenburger in the absence of the pastor, J. P. McKnight who is to spend some months in the Mediterranean lands.

At the dedication of the Hot Spring's, Ark., church, March 10, \$20,000 was raised for the payment of the debt on the property. On the 11th, Newell Hillis spoke in the church on "The America of Today and Tomorrow."

Victor M. Hovis has taken the work at Chelan, Wash. This church has a C. E. organized Feb. 11. They now have 77 members. The Sunday-school is four weeks old and had 109 in attendance last Lordsday.

J. W. Baker, Superintendent of Missions for West Washington, is in a meeting at Camas. During this meeting their new church building will be dedicated. It is the best church building in the town.

The new church in East Dallas, Tex., will be dedicated on April 7. This enterprise has been delayed somewhat owing to adverse conditions but is nearing completion. F. M. Rains will deliver the dedicatory address.

E. M. Keene, pastor of Owasso, Mich., has accepted a call from the church at Youngstown, O., to fill the vacancy left by the removal of C. S. Cliff who goes to Third Church, New Castle, Pa., after six years at Youngstown.

C. E. Chambers was the preacher and Miss Mae Roberts was the singer in a meeting that recently closed at Osceola, Iowa. There were sixty additions, of whom forty were men. Miss Roberts is a sister to the pastor, G. F. Roberts.

E. C. Harris, of Bedford, O., writes: "Three added last two weeks, ten during the month. We are having a very substantial growth both in church and Sunday-school. Our church building is in sight."

J. S. Tindall did the preaching during the week and Clarence A. Hill, the pastor, preached on Sundays in a good meeting recently held at Chicago Avenue Church, Columbus, O. There were sixty-nine confessions of faith.



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Miss Mary Kelly was the speaker in a missionary service in Buffalo, N. Y., recently. Miss Kelly has been for 12 years in Nankin, China, and was able to present a thrilling message.

The Congregationalists are coöperating heartily with Herbert Yuell in his meeting at London, Ont. The meetings are held in the large auditorium of the Congregational church. There were fifty confessions on March 11.

The Christian Century acknowledges the receipt of an invitation to attend the Texas State Missionary Convention at Houston, May 13 to 16, 1912. W. S. Lockhart is the pastor of Central Church and writes that a large delegation is expected.

J. T. Stivers has recently closed a meeting at Missoula, Mont., with 84 additions to the church. The new members were gathered for a special meeting on the last night and each one was presented with an artistic souvenir of the occasion.

M. M. Moss has accepted a call to minister at Vanvouver, B. C. He will begin his labors for the First Church there as soon as the meeting closes at Corvallis. At that time Mr. Olson will begin his labors for the Scandinavian Church of Christ at Minneapolis, Minn.

The churches of Southern California are agitating the removal of the Bible Seminary to the vicinity of Los Angeles. There is no college of the Disciples in Southern California and the lack is necessarily keenly felt. There is no indication, at the present, of what the decision will be.

The church at San Jose, Cal., has installed a moving picture machine and gives a sacred concert every Friday afternoon. The church is prospering in its work in every way but it is desired to reach more of the people than have been touched by the influence of the regular services. Mr. Brewster, the pastor, makes a short address on the occasion of the concerts and picture entertainments.

D. S. Hayden telegraphs from London, Ontario: "The Hulbert Yuell meetings continue with unabated interest; 104 to date, 37 today. Building overcrowded for Passion Play lecture Saturday night. Men's meeting at Y. M. C. A. largely attended. Meeting with Congregationalists causing hundreds to hear our plea for the first time."

The church at Colorado, Tex., is without a pastor. The congregation is not large but they are composed of some very fine people and they are harmonious and progressive. The town is situated in the part of West Texas that attracts many people from the

north on account of health and it may be that the announcement will interest some one who needs a change in climate.

In response to a recent visit to Oklahoma City by President Zollars and O. N. Ruth, the churches of Oklahoma City made definite provision to contribute \$1,000 per year for five years to the support of one professor, thus making the Oklahoma City Church a living link in education. Mr. Ruth has spent much of his time during the past few months visiting points in Oklahoma, Kansas and Arkansas.

Central Christian Church, Cincinnati, O., is furnishing seventy workers who are acting as "stewards" in the great missionary exposition now in progress in that city. In addition to other work, certain of these "stewards" are giving the "Brahmin wedding" demonstration. Three different sets of workers from Central give this demonstration, one set presenting the wedding on Tuesday nights, one on Thursday nights, and one on Saturday nights.

Dr. L. J. Jaggard and wife have sailed for the Congo. It is a great pity that they could not have had more rest and it is to be hoped that the strain under which the campaigns are necessarily conducted will not produce any ill effects on the health of the doctor. It would have been wise if he could have had some months of complete rest but the necessities of the work are so imperative that he felt he must get back as soon as possible.

The encouraging gains that the Foreign Christian Missionary has been able to announce ought to be a source of comfort to all who are loyal to the great plea of the Disciples. The forces of opposition are able to make some impression in obscure quarters but the great heart of the brotherhood is sound and there is little danger that the work of the society will be seriously affected by the repeated and persistent attacks.

W. L. McCullough, formerly pastor of the church at Elma, Wash., died at Elma Mar. 5, at the age of fifty years. The Christian Century extends sympathy to the bereaved loved ones. Brother McCullough was the nephew of J. H. McCullough, who baptized him and trained him for the ministry. He was a useful man and faithful to the last. He preached for twenty years.

There is a movement on foot in the new Republic of China to get all the Christian churches to unite. If this can be accomplished, it will mean much toward the advancement of the kingdom of God in that country. The converts to Christianity in the Congo know nothing of the divisions in the churches such as we have in this

country. The time may yet come when missionaries from these foreign countries will come to America to preach Christian union.

James Ware writes from Shanghai, China: Guy W. Sarvis and Mrs. Sarvis have been here about three months. They came in the fulness of the blessing of the Gospel, and their coming has done us all good. Immediately after their arrival they took hold of the Mandarin language in a business-like way and are sure of making rapid headway. The China Mission look for a long and happy comradeship with them in the work.

H. E. Stafford, pastor of First Church, Massillon, Ohio, writes: "Our church is uniting with seven other churches of this city in an evangelistic campaign beginning March 24, to be held by Miford H. Lyon. Two additions since last report, seven Sunday; 387 in Sunday-school, 98 men in the Brotherhood. Crayton S. Brooks of Portsmouth, O., as evangelist and John Lewis of New Castle will aid us in the meeting following this one."

The mission station at Longa, Africa is to have a memorial hospital in memory of Dr. William Bailey of Louisville, Ky., whose friends are to provide the funds. Longa is the first station up the Bosiri river from Bolengi and in a very fine district. The greatest problems seems to be to secure the right sort of men to take up the medical mission work. The Congo mission at the present has no doctor on the field at all. Our missionaries are hundreds of miles, in some instances, from medical assistance.

J. L. Thompson writes from Greely, Colo.: "We are in the midst of a second meeting within a period of fifteen months and the interest is fine. There were 103 additions in the first and we have had 95 in twelve days in the second. G. L. Snively let me have his singer, O. J. Marks; for one week and his services are very helpful. Colorado is having its big snow; we have fourteen inches here and it has hindered us some, but as 422 little ones were in the Sunday-school Lord's day morning we will not complain."

Dr. E. L. Powell has been appointed one of the vice-presidents of the Second World's Christian Citizenship conference to be held in Portland, Ore., June 29—July 6, 1913. The speakers that will address the meetings include D. J. Hill, formerly ambassador to Germany, Ambassador James Bryce, Hon. A. J. Balfour, formerly prime minister of England, Justice Hughes of the Supreme Court, and many others. It is to be a conference of the leading thinkers of the world on matters pertaining to the uplift of humanity and the attainment of ideal citizenship.

J. B. Holmes, the evangelist-pastor, has done a most remarkable work at Pendleton, Ore. During the five months which he has been there, he has led the work from discouragement to hope and optimism. During this time \$12,000 of the \$21,000 debt has been paid and the remaining \$9,000 is covered by a church extension loan at 4 per cent interest. They have installed a stereopticon. Mr. Holmes will combine the Sunday-school and morning sermon, preaching each Sunday morning on the Sunday-school lesson. The lesson will be illustrated.

At a meeting held Mar. 6 in the Bible House by the Executive Committee of the Federal Council of the Churches of Christ in America, which is composed of thirty-one denominations of the Protestant Church, the following telegram was sent to the Committee on Foreign Relations of the Senate in Washington urging the passing of arbitration treaties: "The Executive Com-

mittee of the Federal Council of the Churches of Christ in America, in session assembled at New York City, unanimously urge in the name of the churches of America the passage of the pending arbitration treaties."

While Connecticut has her Fannie Crosby, the writer of 3,000 hymns, living at Bridgeport at ninety years of age, Ohio has her Dr. William H. Doane, composer of numerous hymns and songs, who at his home in Cincinnati, on Feb. 4, celebrated his eightieth birthday. Among the rich treasures of sacred words and tunes composed by Dr. Doane are: "Jesus, Keep Me Near the Cross;" "Pass Me Not, O Gentle Savior;" "Though Your Sins Be as Scarlet;" "More Love to Thee, O Christ;" "I Love to Tell the Story;" "Come, Great Deliverer, Come;" "To the Work, to the Work;" "Safe in the Arms of Jesus;" and hundreds more that have been sung by millions of people.

[Church Life continued on page 24.]

Foreign Society News

Miss Edna P. Dale, Shanghai, China, in a recent letter, says, "These are great times in China and the most interesting time to be here. So many changes are taking place. Queues are going fast and one can hardly find cloth in Shanghai suitable for coats, so many are adopting foreign clothes and getting overcoats. There is talk of tearing down the old Shanghai city wall and running electric trams (cars) through the old city."

D. C. Dunningham, Harda, India, writes as follows: "We had five baptisms here last Saturday. We are hopeful of large results in the near future. We have remembered the March offering in a special two weeks of prayer. Trust the offering may be beyond our fondest hopes. Our annual convention will meet in Jubbulpore from March 7 to 11."

The Missionary Education Movement reports that twelve summer conferences have trained 2,600 people for missionary leadership, and two score institutions in as many cities have prepared others. At least 150,000 people have been enlisted in mission study and 21 different foreign countries have been assisted in establishing work to promote missionary education.

"Took our offering yesterday and in spite of sickness, death and very bad roads, I believe we will reach our apportionment. What a travesty that a people who claim to 'speak where the Book speaks' should allow bad roads, a little sore throat or a corn on their toe to interfere with an offering for the supreme conquest of the world by Christ. Even death in the family would not be sufficient to hinder another member of the family from being baptized. It might postpone the event, but nothing more, for the whole official board and forty good women would follow the candidate until he was immersed. But the missionary offering, if

followed up at all, is by the preacher. We will follow up the campaign."—B. H. SEALOCK, Edinburgh, Ill.

The Clifton Christian Church, Louisville, Ky., enters the living link rank. Good! J. C. Hilton, the chairman of the missionary committee, says, "The church will surpass our ideal 'As much for missions and benevolences as for current expenses.'" L. G. Gordon is the minister. He has good Australian blood in his veins, which means that he is sound to the core on the missionary question.

Mrs. Mary A. Alexander, wife of Jos. H. Alexander, an annuitant of the Foreign Society, died at Union City, Ind., early in March. She was a good friend of foreign missions. We extend to her husband and the family sincere Christian sympathy in this great loss.

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MOTHERS' DAY Songs and Program. Chas. M. Fillmore, 1914 Commerce Ave., Indianapolis, Ind.

The church at Norfolk, Va., has been supporting a living link for some years. They are now building a large addition for Sunday-school purposes to cost about \$40,000. Yet they expect to increase their missionary offerings. C. M. Watson is the minister.

W. R. Hunt, Chuchow, China, writes: "Our new church at Chuchow is built. It will be opened March 1. Friends will come from Nankin. I have a great evangelistic field in Chuchow, besides a big clientele of friends among the business men and stu-

dents. We shall have special evangelistic services and lectures. This month and next we will baptize a number."

R. Ray Eldred, Longa, Africa, reports seven baptisms on the 21st of January.

The Foreign Society is searching for a medical missionary for Africa. He should be under thirty years of age and well equipped for the position. Not only should he have a medical education, but he should know the Bible and understand the plan of salvation. One man in California offers to

pay for his outfit and passage and provide his salary. The friends of the work are asked to unite in prayer that the Lord of the harvest may send the right man for this great and needy field.

The churches, as churches, sent \$19,528 for foreign missions the first twenty days of March. This is an increase of only \$293 over the corresponding time last year. The severe storms during the month have greatly interfered with the offerings. Let the churches be prompt in forwarding their gifts. We are able to report one new living link.

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Mr. Reed, Ohio, made \$83.16 THE FIRST 3 DAYS. Mr. Cox, Illinois, writes: "GET ALL I CAN DO," plate 30 sets a day. Elegant business: Customers happy. "Mr. Woodward earns \$170.00 a month." M. L. Smith, Pennsylvania, says, "GOT \$301.27 plating in 2 weeks." (used small outfit). Geo. P. Crawford writes: "Made \$7 a day." J. S. Mills, a farmer, writes: "EASILY MADE \$5 A DAY PLATING." Thos. Baker, school teacher, 21 years, writes: "I made \$9.50 profit one day, \$9.35 another." Albert McWethy, N. Y., "EARNED EVENINGS OVER \$20, with no soliciting." H. H. Ward, Tenn., "EARNED \$5.00 A DAY spare hours from my plating business." Chas. Brantner, "I made IN ONE DAY, \$17.85 PROFIT." Sam Brown, Me., "Plating ODD HOURS, MADE \$37 profit in a week." E. B. Woodbury, old soldier: "Plated 1800 pieces table ware, AVERAGING \$6 PER DAY PROFIT." E. L. Gracier, teacher Philippine Islands: "I make \$3 daily, besides teaching." K. T. Bartlett: "I made \$2 per hour spare time." D. F. Fuller: "I made \$5.25 first day." W. H. Davis, writes: "I get all the plating I can do." B. G. Vaughn, S. C.: "I conscientiously recommend the Royal Plating—do splendid work—average \$3 per day." J. H. Carrier, N. Y.: "I made \$6 IN 3 HOURS spare time." J. Anderson, N. D.: "You can get plating to do at every house." H. H. Bender, Mich.: "There is a great demand for replating." R. R. Howard, Mo.: "I GIVE MORE WORK THAN I CAN DO." H. H. Ward, Tenn.: "Gray & Co. are thoroughly reliable and all who patronize them will receive the treatment." Geo. E. Wilson, N. Y.: "Am now, making nice living in the evenings. I make some weeks \$20." H. E. Woodward, of Pa., writes: "I have all the work I can do. I have two solicitors. It is very easy to learn to do plating. I have done from \$5 to \$10 work per day. I can do more as I gain in practice. I thank you for the gentlemanly way in which you have treated me since I commenced to deal with you."

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WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. **HEAVY THICK PLATE EVERY TIME. GUARANTEED TO WEAR FOR YEARS.** No experience necessary.

There is really a wonderful demand for replating. You can do business at nearly every house, store, office or factory. Almost every family has from \$2 to \$10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

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Plate some articles for your friends and neighbors by Prof. Gray's Process and it quickly proves to them its genuineness and merit, and that your plating is much thicker, will wear better and longer than a large percentage of the new goods.

Your trade is then established, and within a short time you will have all the goods you can plate.

THE ROYAL OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by dipping, taken out instantly, with a fine, brilliant, beautiful surface. All ready to deliver to customers. **THICK PLATE EVERY TIME. WEARS 5 to 10 YEARS. A BOY PLATES 100 to 300 pieces of tableware daily, from \$10 to \$30 worth of work. Profits almost 1000 per cent. Goods come out finely finished. No polishing, grinding or work necessary, either before or after plating.**



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YOU CAN DO PLATING SO CHEAP.

The best part of the plating business is that it increases fast and is permanent, and every person can afford to have their goods plated.

You will not need to canvass. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives perfect satisfaction. Wears for years; customers are always delighted and recommend you and your work.

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We are an old established firm, have been in business 20 years, know exactly what is required, furnish complete outfits, the same as we ourselves use, and customers always have the benefit of our experience. We are responsible and guarantee everything. Reader, here is the chance of a life time to do in business for yourself. We start you. Now is the time to make money.

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together with our new plan and proposition, also valuable information how plating is done. Write for FREE sample anyway.

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CHARLES CLAYTON MORRISON



ORVIS F. JORDAN



ELLIS B. BARNES



SILAS JONES



CHARLES M. SHELDON

Good Things in Store For Our Readers

The Oriental Mission Field

Coming months hold much in store for Christian Century readers. No feature in American religious journalism during the next twelve months will surpass the articles by **Professor H. L. Willett**, from the Oriental mission field. Dr. Willett is now forming the personnel of the class which he is to take through Japan, China, India, the Philippines, Egypt and Palestine. The party sails toward the end of summer and will spend eight months, not in casual sight-seeing but in earnest study of the social and moral conditions of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. The work done by members of the party is of university grade and will receive university credit. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission both in purpose and plan is unique in missionary history.

The account of his observations and experiences will be published in *The Christian Century* in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the missionary enterprise that has appeared in current literature. Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want. This they will receive through Dr. Willett's articles.

"Why I Am a Disciple"

The current discussion of Disciples' ideals and principles has compelled *The Christian Century* to take an aggressive and critical attitude toward certain practices and opinions that have come to be accepted by many as part and parcel of the essential conviction and aim of this brotherhood. While this uninviting policy of critical examination was undertaken with reluctance, it is being carried on without regret and will be carried on. The Christian Century strives to interpret the ideals of the Disciples, not simply to reflect their current ideas. To no less a task has this paper been consecrated.

The prosecution of this task involves us in discussion with those whose ideas do not seem to us to represent the Disciples' ideals. This discussion we believe to be thoroughly wholesome. It must not be abandoned nor curtailed. It is only fairly begun. But while it is in progress we wish our readers to see the other side of the shield also—the positive side of *The Christian Century's* loyalty, its radical affinity for the dominant ideas that characterize the Disciples' mind.

We are therefore planning a series of editorials on the subject, "*Why I Am a Disciple*." These articles will be written by **Charles Clayton Morrison**, and will be a personal and intimate setting forth of the way in which the teaching and aim of the Disciples appeal to him. The series will include perhaps a dozen short articles. Much of the material will be commonplace to those familiar with the literature of the Disciples, but there will be many readers, no doubt, to whom the articles will come with the force of novelty. And even to those well-read in this lore, the old story is ever new with each new narrator.



Dr. Willett's Study Class Conducted Through Palestine and Egypt in 1905. His 1912 Class to the Orient is Limited to Fifteen.



IDA W. HARRISON



GEORGE A. CAMPBELL



EDGAR D. JONES



G. CAMPBELL MORGAN



HERBERT L. WILLET

Other Fascinating Features

A feature in which every reader will be intensely interested is the story by **Charles M. Sheldon**, world-famous author of "In His Steps," which will begin in the issue of April 18. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of *The Christian Century* are happy to have arranged for the appearance of a story from his gifted pen. Dr. Sheldon has recently resigned his twenty-year pastorate at Topeka, Kansas, in order to devote himself to the wider ministry of travel and writing. Young and old, layman and minister, all alike will enjoy "The High Calling." This story was read to the author's Sunday evening audience of young people, and attracted more interest than any story since "In His Steps."

The delight with which our readers have devoured the unique articles by **Dr. William E. Barton**, Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with *The Advance* for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. He is the friend and interpreter of the minister, and he writes about the minister in such a way as to interest the lay reader quite as much as the minister. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating and vital.

Who can preach in print better than **G. Campbell Morgan**, of Westminster Chapel, London? It is difficult beyond the understanding of anybody who has not had experience in an editorial office to find preachers whose sermons can stand the light of the printed page. People like to read sermons—when they are readable. Many a preacher whose sermon is very effective in actual delivery is totally unable to carry over his pulpit power into print. With Dr. Morgan this is not true. Thousands throng to hear him in his great London pulpit. But his printed sermon possesses the same charm and conveys the same power of which the people who heard it spoken were conscious. Dr. Morgan's great messages will continue to appear in *The Christian Century*.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing *The Christian Century* week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women

readers, and it is to be doubted if any other part of the paper is read with more interest even by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world and his espousal of the historic ideals of the Disciples of Christ against sectarian reactionism.

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan**, the leader of Disciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell**, and the self-revelations of **Edgar D. Jones**, under the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The development of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that *The Christian Century* was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."

How Our Readers Can Help

In view of the actual service now being rendered by *The Christian Century* to its readers and to the larger cause of Christ, the publishers have no hesitation in calling the attention of every friend of the paper and its ideals to the unique opportunity afforded just now for practical co-operation all around. It is a great moment in the history of the Disciples. The part taken by *The Christian Century* in the forward movement of the brotherhood has been taken in the faith that every forward-moving Disciple would share in a very practical way in promoting the common cause. The most important, practical help that such a friend can render is to increase the number of our readers.

Church Life

(Continued from page 20.)

C. B. Hahn, the leader in boy's work has a boy city in operation in the Independence Boulevard Church, Kansas City. There are seventy citizens, with a mayor and other officials. They print a newspaper and have a brass band. They recently organized a Sunday-school under the supervision of a boy superintendent. They gave an exhibition on March 14 of their handiwork, consisting of the work of the boy carpenters, cabinet makers, printers, electricians, artists and wireless telegraph operators. The mayor of the Boy City made an address of welcome, quite after the style of real mayors.

In Joplin, Mo., the Men and Religion Forward Movement committee secured an address from the general superintendent of the board of public welfare of Kansas City on the subject of prison reform. It is a most encouraging sign of the times that the movement has so largely emphasized the practical side of social service and has conducted investigations that have led to recommendations of the most concrete and definite character. The time has long gone by when thinking men will expect abstract appeals to the souls of men to take the place of the doing of justice by the community to the bodies of the men.

W. A. Wilson, an elder in Central Church, Houston, Tex., is chairman of the committee of one hundred of the Men and Religion Forward Movement. W. S. Lockhart, pastor at Central, is chairman of the social service committee and has done excellent work in revealing the actual conditions and in leading the forces for a moral and religious reform. The churches in Texas are finding that the different denominations are being drawn together most effectively by this method. The

functional plan of union is often the only way and certainly more effective than mere doctrinal agreement.

C. C. Wilson, of First Church, Milwaukee, Wis., in a sermon preached on March 10, spoke some clear and ringing words on the subject of Christian Union. We make the following quotation, only wishing that our space allowed the reproduction of the entire sermon:

"We have been seeking for Christian union in the wrong place. It will never come by proselytism. The only union some of us seem to care for is that of the union of the lamb in the lion. It is also a fatal fallacy to postpone it until the millenium, when it is hoped that all will think alike. We want unity, not uniformity. We must plead for unity, not fight for it. The Disciples of Christ came into existence about 100 years ago to protest against sectarianism, and promote church union. Have we succeeded, or have we added one more to the swollen number of denominations and so confused the issue and retarded its solution? The Campbells—founders of the movement—were heretics and so cut loose from their denominational moorings, but have we not lapsed back into that very spirit of bigotry, intolerance, exclusiveness and sectarianism from which they sought to escape? I am not a Campbellite because I do not want to be in bondage to the past, but it would be well to catch again the catholicity of Thomas Campbell. We need more humility and less of the 'I am holier than thou' attitude. Chances are we haven't a corner on the truth market. There are just as good folks in other churches. But pleading for unity in itself is futile. We must practice it. Otherwise our words will be as sounding brass and clanging cymbal. Unity, like charity, begins at home."

W. D. Van Voorhis writes us: "The Protestant churches of Parkersburg, W. Va., have just closed a very helpful union meeting under the leadership of Dr. Herbert Booth, of London, the youngest son of the founder of the Salvation Army. Mr. Booth was first called to our city by the First Methodist Church, and the first services were held in their auditorium. As the time seemed ripe for a city-wide campaign, one of the leading opera houses was secured and we all entered into the work on a large scale. Considering the fact that very little advertising was done before the meeting, and almost no preparation was made in the way of organization, the meeting was successful. The religious forces of our city were united, the leading workers in our churches worked side by side; our ministers showed themselves to be large hearted, large minded Christian men, working for the good of the kingdom. There were about 150 decisions for Christ. But the general results such as the quickening of spiritual life among Christians, the raising of the standard of social righteousness were all out of proportion to the numbers which will be received into the churches. Herbert Booth is one of the most Christ-like men I have ever known. His preaching is strictly Biblical. He avoids everything that smacks of the sensational. He seems to care little for numbers, and insists continually on an out and out stand for Christ. He is especially strong in his portrayal of Bible characters. Being a born dramatist, he is able to call the great men of the Bible to live and breathe, to sin and struggle, to fall and rise again before his audiences. Personally, I feel stronger for having had part in such an effort. It can but hasten the answer to our Master's prayer that 'all may be one.'"

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monumen. to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS. THE WINTER OF 1912 SURPASSES ALL RECORDS

